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THE
RELIGIONS
AND
RELIGIOUS CEREMONIES
OF ALL NATIONS,
AT THE PRESENT DAY.

THE UNITED STATES

DEPARTMENT OF THE INTERIOR

OFFICE OF THE GEOLOGICAL SURVEY

WASHINGTON, D. C.

1879

REPORT

ON THE

GEOLGICAL SURVEY

AND

RECORDS OF THE

OF ALL NATIONS

AT THE PRESENT DAY

BY

W. H. DALL

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Thomas Robbins
ALL RELIGIONS

AND

RELIGIOUS CEREMONIES:

IN TWO PARTS.

PART I.

**CHRISTIANITY—MAHOMETANISM,
AND JUDAISM.**



TO WHICH IS ADDED

A TABULAR APPENDIX,

BY THOMAS WILLIAMS.

EXHIBITING THE PRESENT STATE OF THE WORLD AS TO RELI-
GION—POPULATION—RELIGIOUS TOLERATION—
GOVERNMENT, &c.



PART II.

A VIEW OF THE

HISTORY—RELIGION—MANNERS AND CUSTOMS

OF THE

HINDOOS.

Robbins
Religious
BY WILLIAM WARD.



TOGETHER WITH THE
RELIGION AND CEREMONIES

OF OTHER

PAGAN NATIONS.

HARTFORD:

OLIVER D. COOKE & SONS.

.....

1823.

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DISTRICT OF CONNECTICUT, ss.

BE IT REMEMBERED, That on the twenty-first day of November, in the forty-eighth year of the independence of the United States of America, OLIVER D. COOK & SONS, of the said district, have deposited in this office the title of a Book, the right whereof they claim as proprietors, in the words following, to wit :

“ All Religions and Religious Ceremonies, in two parts. Part I, Christianity, Mahometanism, and Judaism. To which is added a Tabular Appendix, exhibiting the present state of the world as to religion, population, religious toleration, government, &c. by Thomas Williams. Part II.—A view of the history, religion, manners and customs of the Hindoos, by William Ward. Together with the religion and ceremonies of other Pagan Nations.”

In conformity to the act of the Congress of the United States, entitled, “An act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned.”

CHARLES A. INGERSOLL,

Clerk of the District of Connecticut.

A true copy of Record examined, and sealed by me,

CHARLES A. INGERSOLL,

Clerk of the District of Connecticut.

PLAN OF THE WORK.



- 1st. To exhibit an impartial view of the *Doctrines* of each Religious denomination of the present day, as they are professed by each sect, taken as far as is practicable from their own Creeds or Confessions of faith ; and when this could not be done, to use the words of their most respected and distinguished divines.
- 2d. In order, as far as possible to exclude the spirit of controversy from the work, it has been the practice to present, simply, *statements of facts*, and without *disputation*.
- 3d. In compiling the work it has been the aim to render it instructive and interesting ; to treat of the numerous sects in such a manner as to avoid giving just cause of offence.

ADVERTISEMENT.

IN the compilation of the first part of the following work, various authors have been consulted. Among them the Compiler is particularly indebted to Dr. Hurd's "Universal History of the Rites, Ceremonies, and Customs of the whole World ;" to a learned work entitled "The Religious World displayed, by the Rev. Robert Adam of Edinburgh ;" and to a late publication, "The Religions and Religious Ceremonies of all Nations, by the Rev. J. Nightingale." The calls of the Publisher, in consequence of the patronage afforded by the Public, have prevented a portion of the attention which the Compiler intended to pay to the subject.

THOMAS ROBBINS.

East Windsor, Nov. 21, 1823.

GRAND DIVISIONS

OF THE

RELIGIOUS WORLD.



THE Religious World is divided into four grand Systems, viz. *Judaism*,—*Paganism*,—*Christianity*,—and *Mohammedism*.

1. *Judaism* comprehends under it, all those who still expect and look for a promised Messiah.

2. *Paganism*, all those who have not the knowledge of the true God, but worship idols.

3. *Christianity*, all those who believe that the promised Messiah is already come, that Jesus Christ is the Messiah, and the Saviour of the world ;—and,

4. *Mohammedism*, all those who acknowledge Moham-med to have been a Prophet.

The only people who may not be classed under one or other of these four divisions, are, the *Deists* and the *Athe-ists* ;—the *latter* differing from them all in owning *no* reli-gion ; and the *former*, in owning *no revelation* as the foun-dation of their religion.

The inhabitants of the world may be supposed to amount, at the present time, to about 800,000,000
Of whom we may suppose

The Jews to be	-	2,500,000
The Pagans,	-	482,000,000
The Christians,	-	175,500,000
The Mohammedans,		140,000,000

800,000,000

The grand Subdivisions among Christians are,—

1. The *Greek and Eastern Churches*.
2. The *Roman Catholics*, who acknowledge the authority of the Pope ; and,
3. The *Protestants, or Reformed Churches* and *Sects*, who reject it.

Their numbers may be thus,—

The Greek and Eastern Churches,	-	30,000,000
The Roman Catholics,	-	80,000,000
The Protestants,	-	65,500,000
		175,500,000

Mr. Worcester in his *Universal Gazetteer*, has the following statement of Religious Denominations in the United States.

Congregations*		Congregations	
Baptists	3298	Episcopalians	400
Presbyterians	1414 }	Dutch Reformed	150
Congregationalists	1200 }	Associate and other	} 210
Methodists	1875	Presbyterians	
German Lutherans	650	German Calvinists	100
Friends or Quakers	525	Moravians	50

The Roman Catholics have one Archbishop and four Bishops. There are also Universalists, Shakers, Tunkers, Mennonites, Swedenborgians, Jews, &c.

Dr. Morse has the following statement of Religious Congregations in the United States.

Congregations		Congregations.	
Presbyterians	1224 }	Dutch Reformed Church	150
Congregationalists	1200 }	Associate do. Presbyterian	100
Baptists about	2132	German Calvinists	100
Quakers	525	Moravians	50
Episcopalians	300		

Besides numerous Methodists, and considerable numbers of German Lutherans, Universalists, Sabbath Day Baptists, &c.

* The congregations of some denominations, have far greater numbers attached to them, than those of other denominations, so that in estimating numbers, this allowance must be made.

In England, Ireland and Wales, the number of Religionists of various sects and denominations, (says Mr. Nightingale) may be estimated nearly as follow :

1. Church of England*	- - - - -	5,000,000
2. Roman Catholics†	- - - - -	3,400,000
3. Presbyterians, who are (in England,) chiefly Unitarians, Arians, and General Baptists	- - - - -	60,000
4. Quakers and Moravians	- - - - -	60,000
5. Wesleyan Methodists	- - - - -	500,000
6. Baptists of various kinds, exclusive of General Baptists	- - - - -	60,000
7. Independents, including the Whitfieldians, and other Calvinistic Methodists	- - - - -	110,000
8. Swedenborgians	- - - - -	20,000
9. Miscellaneous minor Sects	- - - - -	15,000
10. Resident Jews	- - - - -	15,000
11. Deists, Theophilanthropists, and other Free-thinkers,	- - - - -	25,000

* The number of Livings in England and Wales is above 10,500,
 † In England and Wales there are about 300,000, of whom 5,000 are in London. There are 900 Catholic churches and chapels in England.

INTRODUCTION.



RELIGION is the knowledge of the relation existing between us and God, with the observance of the duties thence resulting. It is intellectual and practical. The mind must be informed of the nature of the relation which exists between man and his God, that the duties arising from this relation may be duly performed. And the performance of these duties constitutes the great business of human life.

The relation existing between us and our God, cannot be understood, without some correct views both of the divine character and our own. God must be known, as a being infinite and eternal, possessed of every moral excellence, as our Creator, as the author of all our blessings, as our holy Redeemer and Judge. There must, also, be a knowledge of ourselves, as moral and immortal beings, as capable of serving and pleasing God. These truths being understood, the obligations of obedience, of love, of trust in God, are easily perceived. Without a knowledge of the reasonableness of these duties, it is not to be expected they will ever be performed.

Much has been said on the subject of *Natural Religion*, including those truths which, it is supposed, may be known concerning God and moral duty, without any revelation from heaven. Our reasonings upon this subject must be very uncertain. The experiment has never been made, and never can be. There has never been any portion of mankind *wholly destitute* of a knowledge of those divine truths which God has made known to man by his own immediate testimony. The true Light (the Lord Jesus) *lighteth every man that cometh into the world*. The knowledge of the divine character, and the fundamental principles of moral truth, early made known to the ancient patriarchs, can never be wholly obliterated from the minds of their posterity. God made known his will to mankind, in various ways, from age to age, previous to the times of the prophets of Israel. Many of these early revelations, we have reason to believe, are not recorded in the volume of divine truth. Job and his friends, as well as many others, understood the first principles of the divine character and of moral truth, previous to the time of Moses. The Church of God, always the depository of revealed truth, has ever been so situated as to afford the greatest facilities of intercourse with the various nations and tribes of men.

Though we know but little from facts of what the human mind could discover in the researches of moral truth, without

the aid of divine revelation, it is not to be doubted that the works of creation and providence afford evidence, if justly perceived, of the essential perfections of God, and of the fundamental principles of moral obligation. Yet, through the defects of a darkened understanding, perverted by the corruptions of the heart, this evidence is but imperfectly discerned, and the truth poorly understood.

We thus perceive the necessity of a full revelation from God, to teach us his character and our own, to learn us our duties to him and our fellow men, and to make known our privileges, our hopes, and prospects. Such a revelation God has given, through the medium of prophets and apostles, and has not left the world without a witness, in addition to the benevolence of his works, that he is indeed good.

Various and multiplied are the systems of religion that have prevailed and still exist among mankind. Sceptical minds have greatly exulted in this fact, and have attempted to deduce from it a favourite conclusion, that religion itself has no higher origin than the interests and fancies of men. The correct conclusion, however, from this fact, must be directly the reverse. From a just view of the human character, we have no right to believe man would have any religion at all, had it not been originally taught from heaven. The earliest records of nations clearly prove that the most ancient religion of mankind was the worship of one God. This preceded all idolatry. The most famous divinities of India, Egypt, and Greece, were deified men, heroes, founders of cities, and public benefactors, consecrated, after their death, by the affection and pride of their countrymen to the privileges of celestial beings. Most people, however, constantly acknowledged a supreme invisible God, superior to their favourite deities, and not degraded, like them, by the vices and passions of men. The most ancient idolatry was far less absurd than that which received the improvement and refinement of later times.

In giving our readers a view of the various religions and religious ceremonies which prevail among mankind, it is necessary to consider the false as well as the true. Or, to speak in milder terms, those which are the least conformable to truth, as well as those which are the most consistent with the divine precepts. While it is probable there is no religious community wholly destitute of errors, still as all religion had its origin in the revealed will of God, we may hope there is no religious system without some mixture of truth.

Our attention will naturally be directed, in the first place, to Christianity. Not only because it is the religion of the true God, and the only one established upon the basis of his revealed truth, but as it is professed by a greater portion of mankind than any other, including all the most enlightened nations of the world. Judaism may perhaps be thought to deserve a prior consideration, as this is more ancient than Christianity, and of divine authority. But Judaism has now, in a great measure,

ceased to exist, and has become emerged in the religion of Christ, as it was designed to be, and cannot hold a very important place, though it will deserve a distinct consideration in the progress of this work. Christianity is built upon the foundation of prophets, (Jews) as well as apostles, Jesus Christ being, of the whole, the chief corner stone.

CHRISTIANITY is the religion of all who believe in Christ Jesus as the Saviour of men, and receive the holy scriptures as the word of God. This religion is professed by the people of all christian countries, and recognized by their various usages and laws. The professors of Christianity are divided into a great number of different classes and denominations. From this fact, which the mysterious providence of God has always suffered to exist, the enemies of this religion have contended that it cannot be ascertained what Christianity is. they say that different denominations describe it in a very different manner, each pronouncing others to be wrong. The difference of sentiment among the various classes of professing Christians is, indeed, much to be regretted; yet this difference has always been magnified by the enemies of righteousness, and is, in reality, much less than has been commonly supposed. Good men, of all Christian churches, whenever they become acquainted, always find that they can truly call each other brethren. The difference which has existed in the separate portions of the Christian church has generally consisted in objects of, comparatively, minor importance, and not in the essential principles and practices of Christianity. No greater difference in sentiment, in practice, in feeling, has ever existed between any extensive portions of Christendom than between Catholics and Protestants. And yet, when the Protestants separated from the Catholic church, with a commotion which convulsed the world, they called the change no more than a *Reformation*. They considered themselves as remaining on their former basis, though divers alterations and improvements were necessary to be made.

In looking over the numerous Creeds and Confessions of Faith formed in different ages and countries, it is very interesting to the friends of righteousness, to perceive a general coincidence of sentiment in all the fundamental principles of divine truth. Differences in minor things are indefinitely numerous, while the leading features of the Christian system are almost universally maintained.

The following things have been acknowledged as fundamental principles, by the professed friends of Christ, with few exceptions, in all ages of the Church. The divine authority of the Holy Scriptures, salvation by the righteousness of Christ, the perfection of the Saviour's character, the necessity of holy obedience to the divine commandments, the resurrection of the dead, the general judgment, the eternal happiness and misery of the righteous and the wicked, the Christian Sabbath, and the Christian Sacraments.

These are the essential principles of our holy religion, and all who cordially receive and observe them may be considered as resting upon the Rock of the divine salvation.

While we take this general survey of the Christian world, and find our high obligations of gratitude to God, it is not to be forgotten that it is divided into a number of different classes, alienated, to a considerable degree, from each other, not less from a want of intercourse and correct information, than from real differences in sentiment and practice. A just view of these is necessary to a correct knowledge of the various religions of the world, and may have a tendency to promote that charity which is the bond of perfectness. In an attempt to present such a view to our readers, the Catholic Church, on account of its antiquity, its numbers, and various other considerations, will deserve the first attention.

CHAP. I.

CHRISTIANITY.

SECTION I.

THE CATHOLIC CHURCH.

CATHOLIC, denotes any thing that is universal or general. The rise of heresies induced the primitive Christian church to assume the appellation of *Catholic*, being a characteristic to distinguish itself from all sects, who, though they had party names, sometimes sheltered themselves under the common name of Christians. The Romish church now distinguishes itself by the term *Catholic*, in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics.

This denomination of Christians has existed, under one form or other, from a very early period of the Christian church. They tell us, that they are as old as Christianity ; that their first bishop was St. Peter, who, they add, was first bishop of Rome ; and they assume to trace their several bishops in direct succession from the apostles down to the present time.

Their first bishop belonging to what they call the see of Rome, they, after the lapse of some time, adopted the adjunct *Roman* to their other appellation of *Catholic*, or *Universal*. But since the reformation in the 15th century, this sect has been designated by various names, by their enemies : Papists, Romanists, &c. These being considered terms of reproach by these Christians, I shall carefully avoid applying them ; preferring the use of that appellation which cannot possibly give offence ; and by which they are, in fact, now recognized in our modern statute-books.

Speaking of their church generally, the Roman Catholics describe it as *one, holy, catholic and apostolic* ;—*First*, because its doctrines and worship are the same all over the world ; *Secondly*, because all its doctrines, rites, and observances tend to holiness ; but more especially, as the church is infallible, and cannot fall into error of any kind, being kept and upheld by the power of Jesus Christ, who presides over the whole community of the faithful ; invisibly, by his grace and special providence ; and visibly, by his successors, the Bishops or Popes of Rome, who are Christ's vicars on earth, the descendants of St. Peter, and the successors of the apostles ; *Thirdly*, this church is *catholic*, because of its universality at one time, though now somewhat distracted by the great protestant schism.

of latter days, and the secession of the Greek church in former times ; *Fourthly*, because the bishops and pastors of this church are all descended from the apostles ; the line of succession never having been broken in a single instance.

It is proper to remark here, that the Roman Catholics do not hold an opinion that the Pope himself is infallible, as many charge them ; they only say that the Pope and the rest of the bishops in a general council assembled to settle points of doctrine, or essential branches of church discipline, have always been preserved from error ; and this they defend by the text, that “ the church is the ground and the pillar of truth ;” and that when it seemeth right to them and to the Holy Ghost” so to assemble, then Christ is so truly in the midst of them that they cannot, as a whole church, fall into error.

But they admit that the Pope, individually, as well as any other man, may fall into gross errors and very grievous sins ; they admit very great latitude as to matters of mere opinion ; carefully distinguishing between articles of faith or belief, and minor subjects of opinion, or convenience.

They say that as theirs is the only true church, and as there can be no salvation out of the true church, so no one can be saved who obstinately withdraws from, or does not unite himself to, their church : but they make a distinction between wilful disobedience to the church’s authority, and invincible ignorance of the right way.

As a body, however, they tolerate no religion at variance with their own,—nor admit the possibility of the salvation of obstinate and wilful heretics ; because the holy Roman Catholic Church being the only true church, it is the duty and the interest of all men to become obedient to her laws and teachings.

Hence, it is manifest, that the Roman Catholics reject the Protestant doctrine of “ the right of private judgment in matters of religion,” teaching that all spiritual knowledge, and all ecclesiastical authority, emanate to the faithful, first from Christ, and secondly, from the church, whose head and members may, as individuals, err, but as a whole, cannot.

The Pope of Rome, though they do not admit his infallibility, is acknowledged as first or supreme in the church, as well in matters of faith as in those of discipline ; but we shall have more to say concerning the Pope, when we come to treat of Ceremonies and Rites.

The RELIGION of the Roman Catholics ought always, in strictness, to be considered apart from its professors, whether kings, popes, or inferior bishops ; and its *tenets*, and its *forms*, should be treated of separately. To the acknowledged creeds, catechisms, and other formularies of the Catholic church, we should resort for a faithful description of what Roman Catholics do really hold as doctrines essential to salvation ; and as such, held by the faithful in all times, places, and countries. Though the Catholic forms in some points may vary in number and splendour, the Catholic *doctrines* cannot ;—though *opinions*.

may differ, and change with circumstances, *articles of faith* remain the same. Without a due and constant consideration of these facts, no Protestant can come to a right understanding respecting the essential faith and worship of the Roman Catholics. It has been owing to a want of this discrimination that so many absurd, and so many even wicked tenets have been palmed upon our brethren of the Catholic church ; that which they deny, we have insisted they religiously hold ;—that which the best informed amongst them utterly abhor, we have held up to the detestation of mankind, as the guide of their faith and the rule of their actions. This is not fair :—it is not doing to others as we would have others do unto us : a different spirit and conduct shall be observed in this work, written for instruction ; and not to serve party objects and party ends.

The various misrepresentations of the Roman Catholic doctrines and practices, which had gone forth into the world about the time of the Reformation in the 16th century, at length induced the church of Rome to call a general council, which assembled at the city of Trent ; at this celebrated council the doctrines of the Reformation, at least those that were deemed *new doctrines* or opinions, and such as were at variance with the church's supreme authority in all matters relating to faith and practice, were denied and rejected, whilst all the doctrines peculiar to the ancient church were solemnly confirmed.

It is not needful to go into a history of this great council. Dr. Jurieu, and Father Paul, have both given very minute details of the proceedings that then took place : the decrees of this council, with the creed of Pope Pius IV. may very well be said to contain every thing necessary to be known in order to form a correct judgment of the doctrines of the Roman Catholics of the present and all former times.

The council of Trent defines the church to be one, visible, holy, catholic, and apostolic community, established by Almighty God, on a solid basis, who has bestowed upon it the power of opening the gates of heaven to all true believers, and shutting them to all heretics and infidels. It likewise has the power of pardoning sin, and excommunicating all such as are disobedient.

This church is both triumphant and militant : the former is the illustrious society of those blessed spirits and saints, who, having triumphed over the world, the flesh, and the devil, enjoy everlasting happiness, peace, and security ; the latter is the congregation of all true believers upon earth, who are constantly obliged, during their whole lives, to resist the world, the flesh, and the devil.

Jesus Christ is the immediate governor of that part of the church which is triumphant in the heavens ; but, as the church militant required a visible head or director, Jesus Christ has substituted one in his stead, who is accounted by all true Catholics, as the chief, if not the supreme, head and director on

earth of the faith of all Christians throughout the world :—this great personage is the Pope already briefly spoken of.

The word POPE is derived from the Latin word *papa*, which signifies father. It was at first applied to all bishops ; but, in process of time, it was applied to the Bishops of Rome only. It is from this word *papa* that the Roman Catholics came to be called *papists*, and their doctrines *popery* ; but these are terms they disclaim. The Bishop of Rome is not only the prime or chief head of the church, but also an œcumenical, or universal, bishop.

The Pope is likewise styled his Holiness—God's Vicegerent—The Vicar of Christ—Successor of St. Peter, Prince of the Apostles. He styles himself “ A Servant of the Servants of God.” But of the Pope more hereafter ; at present, let us proceed to a more detailed summary of the doctrines of the Catholic church.

In performing this portion of my labour, I shall take the creed of Pope Pius IV. with the best expositions I can collect of each of the Articles as we pass along :

ARTICLE I.

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. The one true and living God in Three Persons, Father, Son, and Holy Ghost.

Exposition.—This article principally consists in believing that God is the maker of all things, that it is our duty to adhere to him with all the powers and faculties of the mind, through faith, hope, and charity, as being the sole object that makes us happy by the communication of that *summum bonum*, or chief good, which is himself. The internal adoration, which we render unto God, in spirit and in truth, is attended with external signs, whereof sacrifice is the principal, as a solemn acknowledgment of God's sovereignty over us, and of our absolute dependance upon him.

The idea of God which nature has engraven on the minds of men, represents him as a being independent, omnipotent, all-perfect ; the author of all good and all evils ; that is, of all the punishments inflicted on account of sin or transgression.

ARTICLE II.

I believe in one Lord Jesus Christ, the only begotten Son of God ; begotten of the Father before all worlds ; light of light ; very God of very God ; begotten not made, being of one substance with the Father by whom all things were made.

Exposition.—I do profess to be fully assured of this most certain and necessary truth, that Jesus Christ, the Saviour and Messiah, is the true, proper, and natural Son of God, begotten of the substance of the Father, which, being incapable of multiplication or division, is so really and absolutely communicated to him, that he is of the same essence, God of God, light of light, very God of very God. I acknowledge none but him to

be begotten of God by that proper and natural generation, and thereby excluding all which are not begotten, as it is a generation; all which are said to be begotten, and which are called sons, are so only by adoption.

ARTICLE III.

Who for us men, and our salvation, came down from heaven, and was incarnate of the Holy Ghost of the Virgin Mary, and was made man.

Exposition.—That in this Person, the divine and human natures were so united, that they were not confounded; but that two whole and perfect natures, the God-head and manhood, were joined together in one person; that of him many things are said that are proper to one person only.

ARTICLE IV.

And was crucified also for us under Pontius Pilate: he suffered and was buried.

Exposition.—That this person did truly suffer in his human nature, the divine being not capable of suffering.

ARTICLE V.

And the third day rose again, according to the Scriptures.

Exposition.—Christ did truly rise again from death with that very body which was crucified and buried. I also knew him in the flesh, says Ignatius, and believe in him.

ARTICLE VI.

He ascended into heaven; sits at the right hand of the Father.

Exposition.—This article teaches us, that he ascended in like manner into heaven, and sitteth at the right hand of the Father to make intercession for us.

ARTICLE VII.

And is to come again with glory, to judge both the living and the dead, of whose kingdom there shall be no end.

Exposition.—Our Lord's remaining in heaven till the day of judgment, appears from Acts iii. 20, 21; and chap. x. ver. 42.

ARTICLE VIII.

I believe in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who spake by the prophet.

Exposition.—This article teaches, 1. that the Holy Ghost proceeds both from the Father and the Son; 2. that he is of one substance, majesty and glory, with the Father and the Son, very and eternal God; inasmuch, as such operations are ascribed to the Holy Ghost as cannot be ascribed to a person distinct from the Father and the Son, and therefore must be a person distinct from them both; and, inasmuch, as such things

are ascribed to him as cannot be ascribed to any but God, and for this reason they are co-equal and consubstantial.

ARTICLE IX.

I believe in one only catholic and apostolic church.

Exposition.—From these words we gather, 1. that Jesus Christ has always a true church upon earth ; 2. that this church is always one by the union of all her members in one faith and communion ; 3. that she is always pure and holy in her doctrine and terms of communion, and consequently always free from pernicious errors ; 4. that she is catholic, that is universal, by being the church of all ages, and more or less of all nations ; 5. that this church must have in her a succession from the Apostles, and a lawful mission derived from them ; 6. that this true church of Christ cannot be any of the protestant sects, but must be the ancient church communicating with the Pope or Bishop of Rome ; that this church is infallible in all matters relating to faith, so that she can neither add to, nor subtract from what Christ taught

Accordingly we find that the Catholic Christian asserts, that God has been pleased, in every age, to work most evident miracles in the church by the ministry of his saints, in raising the dead to life, in curing the blind and lame, in casting out devils, in healing inveterate diseases in a minute, attested by the most authentic monuments, which will be a standing evidence to all nations, that the church of Rome is the true spouse of Christ.

ARTICLE X.

I acknowledge one baptism for the remission of sins.

Exposition.—Baptism is a sacrament instituted by our Saviour to wash away original sin, and all those we may have committed ; to communicate to mankind the spiritual regeneration and the grace of Christ Jesus ; and to unite them to him as the living members to the head.

St. Cyril of Jerusalem says the catechumens, after they were unclothed, were anointed from the feet to the head with exorcised oil ; after this they were conducted to the laver, and were asked if they believed in the Father, Son, and Holy Spirit. Having made a profession, they were plunged three times in the water.

ARTICLE XI.

I look for the resurrection of the dead.

Exposition.—I am fully persuaded of this, as a most evident and infallible truth, that, as it is appointed for all men once to die, so it is also determined, that all men shall rise from death ; that the souls, separated from our bodies, are in the hands of God, and live ; that the bodies dissolved in dust, or scattered in ashes, shall be re-collected and re-united to their souls ; that the same flesh which lived before shall be revived, and the

same numerical body which did fall shall rise ; that this resurrection shall be universal, no man excepted ; that the just shall be raised to a resurrection of life, and the unjust to a resurrection of damnation ; and that this shall be performed at the last day, when the trumpet shall sound.

ARTICLE XII.

I believe in the life of the world to come. *Amen.*

Exposition—I believe that the just, after their resurrection and absolution, shall, as the blessed of the Father, receive the inheritance, and, as the servants of God, enter into their Master's joy, freed from all possibility of death, sin, and sorrow, filled with an inconceivable fulness of happiness, confirmed in an absolute security of an eternal enjoyment in the presence of God and of the Lamb for ever.

Thus far the profession of the Catholic faith is perfectly conformable to doctrines of the church of England, as laid down by the Apostles' and Nicene creeds. The remaining twelve articles, with the expositions, exhibit a portion of the faith of the Roman Catholics, somewhat repugnant to the Protestant Churches.

ARTICLE XIII.

I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

Exposition.—The Roman Catholic Christians say, that the whole doctrine, to be delivered to the faithful, is contained in the Word of God, which Word of God is distributed into scripture and tradition ; scripture signifies simply writing ; tradition, that which has been preserved and handed down to us by words, from generation to generation ; and the catholics have many arguments in favour of tradition, as forming part of the word or revealed will of God.

ARTICLE XIV.

I do admit the Holy Scriptures in the same sense that our Holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them ; and I will interpret them according to the unanimous consent of the fathers.

Exposition.—The Roman Catholics hold that the church, which is alone infallible, possesses the power of judging of the right sense of the holy scriptures, and of the traditions ; this church being always under the same divine influence that inspired the prophets and apostles of old. The apostolical traditions are those which are supposed to have had their origin or institution from the apostles, such as infant baptism, the Lord's Day, or first day of the week, receiving the sacrament, &c.

Ecclesiastical traditions are such as received their institution

from the church, after the first age of the apostles ; such as holidays, feasts, fasts, &c.

They tell us, that the way by which we are to judge of what really are apostolical and ecclesiastical traditions, is the same as that by which the faithful judge of all matters of faith and doctrine (viz.) the unerring authority of the church, expressed in her councils, and preserved in her universally admitted formularies and constant practice.

ARTICLE XV.

I do profess and believe, that there are seven sacraments, truly and properly so called, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all of them to every one, (viz.) baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they do confer grace, and that of these things, baptism, confirmation, and orders, cannot be repeated without sacrilege. I also receive and admit the received and approved rites of the catholic church, in her solemn administration of all the aforesaid sacraments.

Exposition.—A sacrament is supposed to be an institution of Christ, consisting of some outward sign or ceremony, by which grace is given to the soul of the worthy receiver.

Of these several sacraments, though they might appear rather to belong to the ceremonial part of the subject than to the doctrinal, it will be proper to give some account in this place, inasmuch as they form so essential a portion of the catholic faith. The accompanying cuts will assist the reader in understanding the forms used in their administration.

1. BAPTISM, according to the Roman Catholics, is an institution of Christ of a very important nature. The mode in which it is administered is somewhat similar to that observed by the church of England. In this particular, however, the church of Rome appears to have the advantage, in point of liberality, if I may so term it : should an unbaptized infant fall sick, and there be no priest at hand to administer this holy sacrament, the nurse, or any other person, of the congregation of the faithful, may perform the sacred office : for, argue the catholics, it were a sad thing that the soul of a child should be damned eternally for want of this essential rite, through the unavoidable necessity of the priest's absence ; and it is clear that the Roman Catholics do hold the indispensable necessity of baptism, from the 10th Article of Pope Pius's Creed, which enjoins this rite "for the remission of sins : " including, of course, original corruption as well as actual transgression.

The ceremonies now used in the administration of baptism, according to several approved authors, are as follow : *First*, they consecrate the water with prayer, and pouring in of oil three times : *Secondly*, they cross the party on the eyes, ears, nose, and breast : *Thirdly*, he is exorcised with a certain charm, or exsufflation, or breathing : *Fourthly*, they put conse-

crated salt into his mouth : *Fifthly*, they put spittle into his nose and ears : *Sixthly*, they add imposition of hands, and the sacerdotal blessing : *Seventhly*, they anoint him with holy oil on the breast : and, *Eighthly*, they anoint him on the crown of the head, using perfume, &c.

It was anciently the practice to give the party the kiss of peace ; to put a lighted taper in his hand ; give him milk and honey to drink ; and then clothe him with a white garment ; but these practices are now, I believe, universally laid aside. The words used, and the rest of the form, are similar to those in the protestant episcopal churches.

Baptism, amongst the Roman Catholics, is not confined to infants, nor to adults ; but, properly speaking, they may be ranked amongst the supporters of infant baptism ; for in this respect, like other Christians, they have varied in their practice, though not in their opinions on the subject.

2. CONFIRMATION, is a sacrament wherein, by the Invocation of the Holy Ghost, and the imposition of the bishop's hands, with the unction of holy chrism, a person receives the grace of the Holy Spirit, and a strength to enable him to make profession of his faith. In this sacrament the Roman Catholics make use of olive oil, and balm ; the oil to signify the clearness of a good conscience ; and the balm as the savour of a good reputation. They use the following form : " I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, the Son, and the Holy Ghost."

Calmet says, the *Confirmation* is that which makes us perfect Christians, and impresses an indelible character after baptism, and imparts to us the spirit of fortitude, whereby we are enabled to profess christianity, even at the hazard of our lives ; and is thereby deemed a sacrament of the church.

3. THE EUCHARIST, or LORD'S SUPPER, is a sacrament of infinite importance in the catholic church, and has given rise to more controversy and dispute than all the rest put together. These Christians believe and assert, that the Eucharist signifies that sacrament which really and in truth contains the very body and blood of our Saviour, transubstantiated, or transformed, into the appearance of bread and wine, when consecrated and set apart at the sacrifice of the mass, which shall be fully explained farther on. It is called the Eucharist, because Jesus Christ, in the institution of this divine sacrament, *gave thanks* to God, broke the bread, and blessed the cup : *Eucharistia*, in Greek, signifies thanksgiving, and answers to the Hebrew word *Barach*, to bless, or *Hodah*, to praise.

The administration of this sacrament must be explained when we come to treat of the Mass more particularly.

4. PENANCE, or Infliction, the art of using or submitting to punishment, public or private, as an expression of repentance for sin, is deemed one of the seven sacraments. It includes confession of sins to the priest, which, if accompanied with sin-

cere contrition, and a promise of future amendment, with restitution, upon absolution received, on these conditions, from the priest, puts the penitent into a state of salvation.

Penance and absolution are so intimately connected in the catholic church, that it will be necessary to give some further explanation of this sacrament. This, the Council of Trent has decreed to consist of some outward sign or ceremony, by which grace is given to the soul of the worthy believer. It was, they add, instituted by Christ, when, breathing upon the disciples, he gave them the Holy Ghost, with power to remit or retain sins; that is to reconcile the faithful fallen into sin, after baptism. It differs from baptism not only in matter and form, but, also, because the minister of baptism is not a judge in that ordinance; whereas, after baptism, the sinner presents himself before the tribunal of the priest as guilty, to be set at liberty by his sentence. It is, however, as necessary as baptism. The form consists in the words "I do absolve thee." Contrition, confession, and satisfaction, are parts of penance, and the effect of it is reconciliation with God. Contrition is grief of mind for sins committed, with purpose to sin no more, and was necessary at all times, but especially such as sin after baptism. It is a preparation to remission of sins. By penance the church has ever understood that Christ hath instituted the entire confession of sins, as necessary by the law of God, to those who fall after baptism: for, having instituted the priests his vicars for judges of all mortal sins, it is certain that they cannot exercise this judgment without knowledge of the cause; but, when this is done, the priest, who has authority, delegate, or ordinary, over the penitent, remits his sins by a judicial act; and the greater priests reserve to themselves the pardon of some faults more grievous; as does the Pope; and there is no doubt that every bishop may do this in his diocese; and this reservation is of force before God. In the hour of death any priest may absolve any penitent from any sin. What the satisfactions are, as imposed by the priests, are too well known, concludes the Council of Trent, to require any description.

But, as this may not be quite so clear to my reader, I think it proper briefly to state, that satisfactions here mean, restitution to the parties sinned against, bodily mortifications, charity, or alms-giving, and sometimes donations to the church. I think it more proper to give this explanation, because, I know there exists a very common opinion amongst my brother Protestants, that Roman Catholic priests affect to pardon sins of the deepest dye for money; or, in other words, that the faithful, as they are called, may purchase an indemnity for the commission of all sorts of crimes: this is a great slander, and ought not to be repeated, nor kept alive; if any priests have been wicked enough to take such an advantage of the ignorant, on their own heads be it;—the church, of which such priests are a disgrace, disavows any such sordid and impious practices. But of this more, when we come to treat of *Indulgencies*.

5. **EXTREME UNCTION** is a sacrament of a very singular nature, and is only administered to persons in imminent danger of immediate death ; it is the office of religion applied to the soul. A well known book, entitled “ Grounds of the Catholic Faith,” says that we have a full description of this sacrament in James v. 14, 15, where it is said, “ Is any sick among you, let him call for the elders (the priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord ; and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.”

It is evident, therefore, that extreme unction consists in prayer, and in anointing the body with oil. It is called *extreme unction*, because administered in the last *extremity*.

6. **ORDERS.** The Council of Trent is very severe upon those who say that orders, or holy ordination, to the office of priests, is not truly and properly a sacrament, instituted by our Lord Jesus Christ. A dreadful anathema is denounced upon all such, and against all those who say that the Holy Ghost is not given by holy ordination. That the writer of this may not fall under the *fearful anathema*, thus proclaimed, he will not here insert a line in contradiction of the church’s authority on this point. Orders are a sacrament instituted by Christ, by which bishops, priests, &c. are consecrated to their respective functions, and receive grace to discharge them well ; but if this be true, it is certainly a sacrament of great value.

7. **MATRIMONY**, or Marriage, is also a sacrament conferring grace ; and those who say to the contrary let them be an anathema, decrees the Council of Trent. But this is not all : “ if any man says, a churchman in holy orders may marry, or contract marriage, and that, when it is contracted, it is good and valid, notwithstanding any ecclesiastical law to the contrary, or that any who have vowed continence may contract marriage, let him be an anathema.” This is a hard sentence ; but the church has so decreed.

As to the form of marriage in the catholic church, it differs nothing materially from that performed in the church of England ; it is performed either in private or in public, in the open church or in a private dwelling, as may suit the wishes or designs of those who are to receive the grace of this holy sacrament.

Such is a brief description of the seven sacraments of the Roman Catholic Church. We now proceed with Pope Pius’s creed.

ARTICLE XVI.

I embrace and receive every thing that hath been defined and declared by the holy council of Trent, concerning original sin and justification.

Exposition.—Good works, says the council, do truly deserve eternal life ; and whosoever holds the contrary is accursed.

That same council also declares, that all human kind have lost their holiness and righteousness by the sin of Adam, with the exception of the Virgin Mary, whom the catholics, believing the absolute deity of Jesus Christ, call the Mother of God.

The celebrated Bossuet, once Bishop of Mentz, says, in his Exposition of the Catholic Catechism, that eternal life ought to be proposed to the children of God, both as a grace mercifully promised, and as a reward faithfully bestowed on them for their good works and merits.

The council of Trent decrees, that the good works of a justified person are not the gifts of God ; that they are not also the merits of the justified person ; and that he, being justified by the good works performed by him, through the grace of God and merits of Jesus Christ, whose living member he is, does truly merit increase of grace and eternal life.

The catholic authorities do not appear to be very clear on this great doctrine of justification ; for Bossuet, in another place, asserts, that the church professes her hope of salvation to be founded on Christ *alone*. “ We openly declare,” says he, “ that we cannot be acceptable to God, but in and through Jesus Christ ; nor do we apprehend how any other sense can be imputed to our belief, of which our daily petition to God for pardon through his grace, in the name of Jesus Christ, may serve as a proof.” Picart gives this quotation at greater length. It is worth remarking, that in these definitions of justification, nothing of consequence is said of faith, and the reformed churches say so much ; but this was a very important feature of the Reformation.

ARTICLE XVII.

I do also profess, that in the mass there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead ; and that, in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and the divinity of our Lord Jesus Christ ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood ; which conversion the whole catholic church call TRANSUBSTANTIATION.

Exposition.—The famous and learned Cardinal Bellarmine argues on this point thus : “ that the celebration of the Passover was an express figure of the Eucharist ; but the Passover was a sacrifice, therefore the Eucharist must be so too.” This syllogism, like all others of the same kind, is conclusive, provided there be nothing defective in the premises ; but no matter : the cardinal reasons somewhat more rationally, when he says, “ that if Christ be a priest for ever, the rite of sacrificing must continue for ever.” “ But,” he adds, “ there can be no sacrifice if we destroy that of the mass.” Therefore, it is said, that the whole substance of the bread and wine, after consecration, is changed into the body and blood of Christ, without any alter-

ation in the accidents, or outward forms. This sacrifice, say the catholics, was only ordained as a representation of that which was once accomplished on the cross ; to perpetuate the memory of it for ever, and to apply unto us the salutary virtue of it for the absolution of those sins which we daily commit.

The Catholic Christian Instructed, an acknowledged book among these Christians, solves all the apparent difficulties with respect to this doctrine of transubstantiation ; (such as how the outward forms of bread and wine may remain without the substance—how the whole body and blood of Christ can be contained in so small a space as that of the host, nay even in the smallest portion of it—or how the body of Christ can be in Heaven, and at the same time be in so many places upon earth,) in the following manner : “ All this comes of the Almighty power of God, which is as incomprehensible as himself ; the immense depth of which cannot be fathomed by the short line and plummet of human reason.”

The council of Trent cuts the matter short by decreeing, “ that if any one says, that a true and proper sacrifice is not offered up to God at the mass ; or that to be offered is any thing else than Jesus Christ given to be eaten, let him be anathema.”

And again, in the third canon it decrees that “ if any one says, that the sacrifice of the mass is only a sacrifice of praise and thanksgiving, or a bare memorial of the sacrifice which was completed on the cross ; and that it is not propitiatory nor profitable to any but him that receives it, and that it ought not to be offered for the living and for the dead ; for their sins, their punishments, and their satisfactions, and their other necessities, let him be anathema.”

And also, in the 9th canon, “ if any one says, that the usage of the church of Rome, to pronounce part of the canon with a loud voice, ought to be condemned ; or that the mass ought only to be celebrated in the vulgar tongue ; and that water ought not to be mixed with the wine, which is to be offered in the cup, because it is against the institution of Jesus Christ, let him be anathema.”

The Church of Rome declares that, upon the priest's pronouncing these words, *hoc est corpus meum* (this is my body), the bread and wine in the Eucharist are instantly transubstantiated into the natural body and blood of Christ ; the species or accidents only of the bread and wine remaining. Christ is offered as often as the sacrifice of the mass is celebrated.

Solitary masses, wherein the priest communicates alone, are approved and commended ; and the Council of Trent declares that whosoever saith they are unlawful and ought to be abrogated or abolished, is accursed.

Of the forms of this sacrifice of the mass, more in another place.

ARTICLE XVIII.

And I believe, that under one kind only, whole and entire, Christ is taken and received.

Exposition.—Bread and wine, after consecration, being turned into the substance of Christ's body and blood, without changing the species, the people are forbidden to receive the sacrament in both kinds.

The Council of Constance decreed, that Christ himself instituted the sacrament in both kinds, and that the faithful in the primitive church used so to receive it ; yet, that the practice of receiving in one kind only, was highly commendable ; they, therefore, appointed the continuance of the consecration in both kinds, and of giving to the laity only in one kind.

For this they assigned the following curious reasons : lest the blood of Christ should be spilt—the wine kept for the sick should fret—lest wine might not always be had—or lest some might not be able to bear the smell or taste.

The Council of Constance has the following words : “ In the name of the holy and undivided Trinity, Father, Son, and Holy Ghost, Amen. This present sacred, general Council declares, decrees, and determines, that although Christ instituted and administered to his disciples this venerable sacrament after supper, under both kinds of bread and wine ; yet this, notwithstanding the laudable authority of sacred canons, and the approved custom of the church, hath maintained, and doth maintain, that such a sacrament as this ought not to be made after supper, nor to be received by the faithful, otherwise than fasting, excepting in case of infirmity, or other necessity granted or admitted by law, or by the church : and since, for avoiding some dangers and scandals, the custom has been rationally introduced. That though this sacrament was in the primitive church received by the faithful under both kinds, and afterwards by the makers of it, under both kinds, and by the laity only under the species of bread—such a custom as this ought to be accounted a law, which must not be rejected, or at pleasure changed, without the authority of the church. They who assert the contrary are to be driven away as heretics and severely punished by the diocesans of the place, or their officials, or by the inquisitors of heretical pravity.”

The Council of Florence, speaking in relation both to this and to the eucharist, decrees as follows : “ The priest, speaking in the name of Christ, maketh this sacrament ; for, by virtue of the very words themselves, the bread is changed into the body of Christ, and the wine into his blood ; yet so that the whole Christ is contained under the species of bread, and the whole species of wine ; also in every consecrated host and consecrated wine, when a separation is made there is whole Christ.”

The host consists of a wafer composed of the finest flour and wine ; and is that which is here called bread. They use wine, however, separately ; the priest only partaking of this. The communicant, in receiving the sacrament, has a consecrated

wafer placed upon his tongue by the priest, the former devoutly kneeling.

ARTICLE XIX.

I do firmly believe that there is a purgatory, and that the souls kept prisoners there do receive help by the suffrage of the faithful.

To this Bellarmine and the Rhenish Annotations have added—That the souls of the Patriarchs and holy men, who departed this life before the crucifixion of Christ, were kept as in a prison, in a department of hell without pain—That Christ did really go into local hell, and deliver the captive souls out of this confinement. The fathers assert, that our Saviour descended into hell; went thither specially, and delivered the souls of the fathers out of their mansions.

Exposition.—Bellarmine says there is a purgatory after this life, where the souls of those that are not purged, nor have satisfied for their sins here, are to be purged, and give satisfaction, unless their time be shortened by the prayers, alms, and masses of the living. This is also asserted by the Council of Trent.

That same Council decreed, that souls who die in a state of grace, but are not sufficiently purged from their sins, go first into purgatory, a place of torment, bordering near upon hell, from which their deliverance may be expedited by the suffrages, that is, prayers, alms, and masses, said and done by the faithful.

It is also decreed, that souls are detained in purgatory till they have made full satisfaction for their sins, and are thoroughly purged from them; and that whoever says that there is no debt of temporal punishment to be paid, either in this world or in purgatory, before they can be received into heaven, is accursed.

ARTICLE XX.

I do believe, that the saints reigning together with Christ are to be worshipped and prayed unto; and that they do offer prayers unto God for us; and that their relics are to be had in veneration.

Exposition.—It must not hence be inferred, that the Roman Catholics worship the saints departed, or their relics, as their saviours or redeemers; but simply as inferior mediators, being near the throne of God, and having constant access to His divine presence. They believe that the prayers of these saints are always acceptable to Almighty God: and that as they are ministering spirits to the heirs of salvation on earth, they consequently know what is taking place in the church, and are specially mindful of the wants and desires of their suffering brethren below. So the faithful here think they may and ought to supplicate the good offices of the glorified saints before the footstool of the Omnipotent. The worship which is paid to

these saints is far from supreme ; it is merely the bowing with reverence, and the supplications of less favoured beings.

Relics of saints, &c. are held in *veneration* ; but are not worshipped in anywise ; but only as we hold in veneration the pictures or the goods of our dearest friends.

It would be amusing here to give a full account of the sacred relics which are deposited in the churches of the stations at Rome, exhibited during Lent, and upon other solemn occasions, to the veneration of the faithful ; but the limits to which this work is confined forbid it.

There are fifty-four stations held in Rome, the ceremonies of which commence upon the first day of Lent, and end on the Sunday *Dominica in Albis* or *Low Sunday*.

St. Isidor, who wrote about the twelfth century, does not allow any other signification to the word *station* than an offering made on a fixed and appointed day ; and in support of that opinion cites the practice of Elkanah in the first book of Samuel, chap. i. “ And the man went up yearly out of his city to worship, and to sacrifice unto the Lord of hosts in Shiloh :” and in the following chapter, when Hannah brought to Samuel “ a little coat from year to year, when she came up with her husband to offer the yearly (*statutis diebus*) sacrifice.” From which it appears, Isidor considered the term *station* to be derived from the verb *statuere*, to which opinion Polidore Virgil seems to incline, when treating of this matter in his eighth book. But many object to this explanation, preferring the verb *stare* as more designative of the ceremony ; quoting in support of their argument numerous authorities, some of very remote antiquity, to prove that the word *station* is not intended to signify any determinate place nor any particular ceremony performed on some certain day ; but from the act of the people *standing* on such occasions, which custom upon these solemn days is invariably observed. In allusion also to the words of the gospel, “ *where two or three are gathered together in my name, I will be in the midst of them ;*” and also after the resurrection, in a congregation of the disciples of Jesus, where it is written, “ *stetit Jesus in medio eorum ;*” the Sovereign Pontiff, in quality of his title as Christ’s vicar, by this act reminds the people of the promise.

Others pretend that it merely denotes the church, where the pope stands (or some one in his place) and preaches to the people, in imitation of Jesus, in the sixth chapter of St. John, and in other places, where it is said he stood and preached to the multitude ; and which example was followed by Peter, as in the second chapter of Acts, and from him handed down to the present time. The practice of preaching to the people standing continued, and is still observed on the days of holding the stations, in the time of Lent daily, as particularly noted in the homilies of St. Gregory when speaking of the custom ; from which it is manifest, that it is not the church where the ceremony is observed, but the act from which the word station is

derived. Some have ventured to attribute the origin of the custom to Pope Simplicius, from his directing the priests to attend at the churches of St. Peter and St. Paul ; and of St. Lawrence, on the octaves of their festivals, to administer the sacraments of baptism and penance ; but this is clearly erroneous, as the practice can be proved to be much more ancient than the time of Simplicius. Finally, therefore, the word station is evidently derived from the act of standing, and not from the words of Christ, nor from the pontiff, nor from the priests appointed by Simplicius, but from the people solemnly assembling and conforming to a more ancient practice.

It was anciently the custom to go in procession to the church of the station ; but the people at present go at such times of the day as suit their particular convenience ; where, devoutly praying for a certain time, they return to their ordinary occupations. Pope Boniface VIII. granted an indulgence of one year and forty days *to all those who, with true contrition, having confessed, kept the stations regularly from the commencement on Ash Wednesday to the feast of Easter ; besides all other indulgences granted by his predecessors, to each church, in particular, a remission of 100 days of penance to all such as were, under the same regulations, found attending the apostolic benedictions.*

Lent originally began on the 6th Sunday before Easter. St. Gregory added the four days preceding, making thereby the 40 fasting days, in commemoration of the fast in the desert ; the first and last Sundays not being days of penance. By way of specimen of an account of these several churches, of the stations, and of the saints to which they are respectively dedicated, take the following, which is the first in the list :—*The Church of Saint Sabina in Mount Aventine.*

This hill is one of the seven hills of Rome, having the Tiber on one side, and on the other the Palatine, and Monte Celio. Aventinus, king of Alba, being killed by lightning, was there buried, and thus left the name, Aventinus, to the hill which concealed his remains. This hill was anciently called Pomeria, or rather the surrounding district, and was inclosed with walls and united to the city under Claudius. Pliny, who wrote in the time of Vespasian, says, that Rome embraced seven hills, and that it contained fourteen districts, and Publius Victorius numbers the Aventine as the thirteenth. Since the building of the church of St. Sabina, and the popes having entire possession of the city of Rome, the divisions of the city have been altered, and this of Mount Aventine is now ranked as the first ; this is noted by Anastatius in the life of Eugenius I. This district has been from many centuries the hereditary property of the illustrious family Savelli ; the Popes Honorius III. and IV. were of this family, who are styled “ Nobles of Mount Aventine.” Mount Aventine was, in the early ages of the city, adorned with a number of temples, which, there is good reason to believe, on the introduction of Christianity, were converted to the pur-

poses for which they are at present used, for, besides many other authorities, Arcadius and Honorius directed that the public edifices should not be destroyed. It is, therefore, probable that this church of St. Sabina was the celebrated temple of Diana, or at least built on the site, with the ruins of the aforementioned temple; and this is strengthened further by the testimony of Appianus, in his account of the civil wars of Rome, book 1. that C. Gracchus, in his flight from the temple of Diana Aventine, passed the Tiber by the wooden bridge of Sublicias, which bridge was afterwards restored by Antoninus Pius, and being by him built of marble, obtained the name of Marmorea; and which place to this day, where the church of St. Sabina stands, is called Marmorata. If to these reasons is superadded, that the port Trigemena, through which the way led from the city to Mount Aventine, was at the foot of the hill through which Gracchus passed to cross the river, which was in existence some time back, and was the customary thoroughfare to the church of Sabina, whose principal entrance faces the west, it is more evident it was formerly the temple of Diana, or at least the site of that temple. This church of St. Sabina was built in the year 425, in the time of Theodosius, and in the papacy of Celestine the first, by Peter of Savona, a cardinal priest of Rome. The church is very magnificent, having a portico supported by two beautiful columns of black marble, and another with columns at the side, the front ornamented with elaborate bas-reliefs; twenty-four columns of white marble divide the aisles from the nave, in which is a noble tribune also of marble; the sacred utensils are of a magnificence corresponding with the splendour of the church, amongst which is a ciborium of several pounds weight, together with another ciborium, chalice, paten, and corporal, all of silver, given, as it is said, by Honorius III. in 1216. The station at St. Sabina, being the first day of Lent, the pope goes early in the morning, with the whole of his court, to the neighbouring church of St. Anastasia, on Mount Palatine, where he stands till the people are assembled; and it is called *The Colletta*. The pope then distributes the ashes to the cardinals and those assembled; after which ceremony the litany is sung; and the whole of the clergy and the people go in procession to the church of St. Sabina, where mass is said, and a sermon from the gospel of the day; at the end of which the deacon announces the station for the following day at St. George. There are, besides the day of the station, other festivals at this church, on the 29th of August, to celebrate the birth or martyrdom of the saint; and on the 3d of May for other martyrs.

RELICS AT THE CHURCH OF ST. SABINA, EXHIBITED ON SOLEMN
FESTIVALS.

Under the high altar, given by Sixtus V. are the bodies of the five following saints, which were found under the ancient al-

tar of Pope Eugenius II. in 1586, according to the inscription of a leaden chest which incloses them :—

The body of St. Sabina.

— — Seraphia.

— — Alexander, pope.

— — Eventius, priest to the said pope.

— — Theodorus, a companion of Eventius.

In the church also,

An arm of St. Sabina.

Part of the cane with which Christ was beaten and derided.

A rib of one of the holy innocents.

Bones of the 40 martyrs.

Bones of the 11,000 *Virgins*.

Part of the tunic of St. Dominic.

A cross of silver, in the middle of which is another cross containing various relics, viz.

A piece of the true cross of our Saviour ; *on the right arm of this cross are relics of St. Thomas, Apostle, and St. Lawrence.*

In the left arm, of St. Bartholomew and St. Mary Magdalen.

In the top, of St. Peter and St. James, apostles.

In the bottom, of St. Alexander, pope, St. Sabina, St. Seraphia, St. Agnes, and St. Hypolitus, and his companions.

Part of the stone on which our Saviour slept.

Part of the Sepulchre of the blessed Virgin.

Some olives from Mount Olivet.

Some earth and stone from the holy sepulchre, besides other relics of St. Peter, Paul, Matthew, Stephen, Philip, James, Cosmas, Damanus, Apollinarius, Catharine, Cecilia, and many more.

In the middle of the pavement of the church is seen a black stone, of which it is said that St. Dominic one night, praying at this spot, his enemy the devil hurled a stone at him, which touched him slightly, but forced its way through the pavement on which he was kneeling and buried itself in the earth : upon moving the high altar to its present spot, this stone was found, and the miracle is celebrated in a legend inscribed thereon.

Of such materials are composed the various relics found in the other *stations*, at Rome, and in other parts of the Roman Catholic world. The account here inserted has been furnished by a catholic gentleman who has resided at Rome, and observed whatever is curious or interesting in that venerable city.

We have the Council of Trent and the catechisms for authority in asserting, that all good Roman Catholics are taught, that in honouring saints who sleep in the Lord—in invoking them—in reverencing their sacred relics and ashes, the glory of God is so far from being lessened that it is greatly increased ; that they are to be worshipped, or invoked, because they constantly pray to God for the salvation of men.

In “ The grounds of the Catholic doctrine ” it is stated, in answer to the following question : “ What is the Catholic doc-

trine touching the veneration and invocation of saints ?" it is said that " We are taught, 1st, that there is an honour and veneration due to angels and saints ; 2d, that they offer prayers to God for us ; 3d, that it is good and profitable to invoke them, that is, to have recourse to their intercession and prayers ; and, 4th, that their relics are to be had in veneration."

They tell us further, that the church in all ages has paid this honour and veneration to the saints, by erecting churches, and keeping holidays to their memory ; a practice which the Protestants have also retained. In their invocations, however, they simply say to the saints, " Pray for us." To the Virgin Mary, the common invocation is this, " Hail Mary, mother of God, the Lord is with thee ; pray for us sinners now at the hour of death !" They, however, frequently in their books of common prayer, or missals as we call them, use the most pleasing and endearing epithets to the Virgin.

ARTICLE XXI.

I do believe that the images of Christ, of the blessed Virgin the mother of God, and of other saints, ought to be had and retained, and that due honour and veneration ought to be paid unto them.

Exposition.—" Pictures are the books of the unlearned." But it is not this idea alone that suggests to the pious Catholic the propriety of paying veneration to the images of the saints : the catechism says that the minister shall teach the people, that images of saints are to be placed in churches that they may be likewise worshipped. If any doubt arise about the meaning of the word *worship*, when applied to images, the minister shall teach them, that images were made to instruct them in the history of both testaments, and to refresh their memories ; for being excited by the remembrance of divine things, they excite more strongly to worship God himself.

It is a stupid and illiberal error to charge the Roman Catholics with the proper worship of saints or of images ; and to call them idolators, as many have done, and some ill-informed Protestants still do ; the charge is both untrue and unjust.

Who has not often involuntarily ejaculated a prayer to the One God, when looking upon some well-executed piece of sculpture or painting, representing some person or scene of sacred history. The scriptural paintings of the late Mr. West, some of which ornament the altar-pieces of our own churches, have a powerful tendency to call forth this feeling ; and he has but a cold heart, if not even a sceptical one, who can look upon that artist's " Christ healing the Sick," or his " Christ rejected," and be totally unmoved by something of a devotional spirit. It is certain, that nothing more than the excitation of this feeling is intended by the use of images and pictures amongst the Roman Catholics. If ignorant persons in ignorant times have made any other use of these visible remembrances of departed worth, it has been an abuse of an harmless, if not a profitable,

practice. The Catholic church forbids idolatry, ranking it as one of the deadly sins. Let them be rightly understood on this as on other points. Let us not charge them with being of a religion which they deny, nor judge them lest we also be judged. I neither justify nor condemn ; but state facts. But it must be confessed that their language, especially when speaking of the Virgin Mary, is sometimes extremely poetical and devout : in the little office of the blessed Virgin, she is desired to loose the bonds of the guilty—to drive away evils from us—to demand all good things for us—make us chaste—protect us from the enemy—receive us at the hour of death. She is set forth as the mother of mercy, and the hope of the world ; but why may not a Roman Catholic call her *The Mother of God* ? These are all so many pious hyperboles and nothing more : worship, in the highest sense of the word, the Catholics pay to the Trinity only :—the very same Trinity in Unity, and Unity in Trinity, which is “ worshipped and glorified ” by Christians of the reformed churches in all countries.

ARTICLE XXII.

I do affirm, that the power of indulgences was left by Christ in the Church ; and that the use of them is very beneficial to Christian people.

Exposition.—Bossuet asserts, and only what is commonly believed, that the Council of Trent proposes nothing more relative to indulgences, but that the church had the power of granting them from Jesus Christ, and that the practice of them is wholesome ; which custom, the Council adds, ought still to be preserved, though with moderation, lest ecclesiastical discipline should be weakened by too great toleration.

By indulgences granted by the popes and prelates of the church, persons are discharged from temporal punishment here and in purgatory.

On few subjects has the Catholic religion been more misrepresented than on this of indulgences : there is something obnoxious in the very term. We are apt to attach an idea and importance to it, when applied as in this case, which do not belong to it. That a bad use may have, at times, been made of it, is readily admitted : for what good is there that has not been abused ? But it is denied that the Catholic religion gives any authority to its popes or prelates, or other ecclesiastical officers to grant a licence to sin, as many well-meaning Protestants suppose they may. The forgery about Tetzal at the time of the reformation ought not to be mentioned, except to the individual disgrace of the forgers. I vindicate not the practice or the doctrine of indulgences in any sense ; but the author, as an honest writer, will endeavour to screen the youthful mind, for whom he principally now writes, from the contagion of prejudice and mistake on this, as on other points.

In the first ages of the Christian church indulgences were common. In those times of strict ecclesiastical discipline, ve-

ry severe penalties were inflicted on those who had been guilty of any sins, whether public or private ; and in particular they were forbidden, for a certain time, to partake of the Lord's supper, or to hold any communion with the church. General rules were formed upon these subjects ; but as it was often found expedient to make a discrimination in the degrees of punishment, according to the different circumstances of the offenders, and especially when they shewed marks of contrition and repentance, power was given to the bishops, by the Council of Nice, to relax or remit those punishments as they should see reason. Every favour of this kind was called an indulgence or pardon.

In course of time, however, this wholesome discipline began to relax and degenerate, and some few ambitious and designing men, in those dark ages, began to make a bad use of it : in the very teeth of their own religious tenents and doctrines, these indulgences were actually bought and sold, just as in our own times church-livings, advowsons as they are called, seats in parliament, lucrative and honorary offices in church and state, are sold. The doctrine itself implies neither more nor less than a merciful relaxation of some severe ecclesiastical discipline ; and the practice, though not the name, is still retained by many of the sects of the present day. The Wesleyan Methodists, for instance, whose church discipline is a pattern worthy the imitation of all other churches, a few years ago adopted the spirit of this doctrine of indulgences, when certain of their most useful and popular preachers, having been guilty of some of those aberrations from the straight line of moral rectitude to which human nature, in its best condition, is, alas ! but too prone : instead of at once unmercifully inflicting upon them the full measure of that punishment which they had merited, exposing them to the world, and expelling them from the connexion, they prudently and mercifully granted them an indulgence ; that is, they retained them in their stations as ministers of the gospel : but appointed them to circuits of a somewhat inferior character ; and instead of placing their names along with their respective colleagues, simply inserted such an one by name, "*and one more.*" This was an indulgence to all intents and purposes ; and such is the original import and design of this practice.

At present, the utmost length to which the use of indulgences is carried in the Church of Rome is their extension to the dead : and here the Catholics tell us, they are not granted by way of absolution, since the pastors of the church have not that jurisdiction over the dead ; but are only available to the faithful shepherd, by way of *suffrage*, or spiritual succour, applied to their souls out of the treasury of the church.

They have also what they call a *jubilee* ; and so called from the resemblance it bears to the jubilee in the old Mosaic law ; which was a year of remission, in which bondsmen were restored to liberty, and every one returned to his possessions.—

The Catholic *jubilee* is a *plenary* or entire *indulgence* granted every twenty-fifth year, as also upon other extraordinary occasions, to such as, *being truly penitent*, shall worthily receive the blessed sacrament, and perform the other conditions of fasting, alms, and prayer, usually prescribed at such times.

There are other *plenary indulgences*, differing from a *jubilee*. A *jubilee* is more solemn, and accompanied with certain privileges, not usually granted upon other occasions, with regard to their being absolved by any approved confessor from all excommunications, and other reserved cases; and having vows exchanged into the performance of other works of piety. To which may be added, that as a *jubilee* is extended to the whole church, which at that time joins as it were in a body, in offering a holy violence to heaven by prayer and penitential works; and as the cause for granting an indulgence is usually more evident, and greater works of piety are prescribed for the obtaining of it, the indulgence, of consequence, is likely to be more certain and secure.

In the ordinary, or what may be called the every-day practice, *indulgences* extend only to the granting of the laity to eat certain meats, or abstain from certain formal fasts and observances, from considerations of sickness, convenience, &c.

This is the sum of that dreadful bug-bear at which we have so long startled with horror, and shrunk back from with indignation: the practice may be absurd; but it is not wicked when rightly understood, and observed in conformity with the spirit and tenure of the rest of the Roman Catholic religion.

ARTICLE XXIII.

I do acknowledge the holy catholic and apostolic Roman Church to be the mother and mistress of all churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of Peter, the Prince of the Apostles, and the Vicar of Jesus Christ.

Exposition.—This article has reference chiefly to what has been, somewhat improperly, called the pope's supremacy; it ought rather to be called the pope's primacy.

The Catholic doctrine is as follows: That St. Peter was head of the church under Christ—that the pope, or Bishop of Rome, is at present head of the church, and Christ's vicar upon earth. This they attempt to prove by the unanimous consent of the fathers, and the tradition of the church, and say that St. Peter translated his chair from Antioch to Rome. Hence the see of Rome in all ages has been called the see of Peter—the chair of Peter; and absolutely the see apostolic; and in that quality has, from the beginning, exercised jurisdiction over all other churches.

The church of Rome they call the mistress and mother of all churches; because her bishop is St. Peter's successor, and Christ's vicar upon earth, and consequently the father and pastor of all the faithful; and therefore this church, as being St. Peter's see, is the mother and mistress of all churches.

Pope Boniface VIII. in his canon law, asserts and decrees as follows ; “ Moreover we declare, and say, and define, and pronounce to every human creature, that it is altogether necessary to salvation, to be subject to the Roman pontiff.”

It is proper here to caution the reader against the notion that Roman Catholics, in admitting the pope's supremacy, or primacy, hold that the pope's power over the Christian world is of a temporal nature : it has no such extension ; no such reference ; for how often have the pope's spiritual subjects, catholic kings and emperors, gone to war with his holiness ? Kings do not now hold their crowns at the disposal of any one except of the laws and of their own subjects. The pope's authority over his own temporal dominions, which he holds as any other sovereign, is, of course, not purely of an ecclesiastical kind ; and his spiritual power is greatly limited, even in Catholic countries, as France, Spain, &c. The French or Gallican church, in particular, is very independent. As far as relates to local discipline, the pope has but a limited authority ; even in the church of which he is recognized as the head.

ARTICLE XXIV.

I do undoubtedly receive and profess all other things that are delivered, defined by the sacred canons and œcumenical councils, and especially by the holy synod of Trent : and all other things contrary hereunto, and all heresies condemned, rejected, and anathematized by the church, I do likewise condemn, reject, and anathematize.

This, it must be confessed, is a sweeping article : it is the very worst part of the whole system : but even here we shall do well not to mistake or misrepresent. The intolerance here manifest is evidently directed against “ things” rather than persons. They are heresies, real or supposed, that are condemned, rejected, and anathematized, and not the persons of the heretics. It ought not, however, to be denied or concealed, that this famous *bull*, as it is called, which bears date Nov. 1564, repeatedly denounces curses on all those who dare dispute its statements. This solemn “ bull, concerning the form of an oath of profession of faith,” all ecclesiastical persons, whether secular or regular, and all military orders, are obliged to take and subscribe as follows : “ This true Catholic faith, without which no one can be saved, which at this present time I do of my own accord profess and sincerely hold, I, the same N. N. do promise and vow, and swear, and God assisting me, most constantly to retain and confess, entire and unviolated, to the last breath of my life ; and so far as in me lies, I will likewise take care that it shall be held, taught, and preached by my subjects, or those the care of whom belongs to me, in the discharge of my office.”

The exclusive character of the Roman Catholic religion is its worst feature ; in doctrines, of a purely theological nature, it differs little from the Calvinist, or at best from the reformed churches : in morals it is equal to the best of them : in discipline it is more rigid than any of them : but in the exclusive

spirit, which it almost every where breathes, it is more uniformly explicit and expressive than all the others. It is true, that in the church of England, the purest of all national churches, we boldly pronounce "God's wrath and everlasting damnation" on all who do not believe, or hold, or "keep whole and undefiled," the creed of St. Athanasius. It is equally true, that the Calvinian churches do not admit salvation without faith, meaning thereby the right, or their own, faith.—Nor is it less a fact, that many sects and parties "do not see how a man can be saved holding such and such a creed, differing from their own;" but, then, we do not, like the Roman Catholics, call persons heretics, and anathematize them at the repetition of every doctrine, consigning them to the blackness of darkness for ever and ever, because they do not say our Shiboleth in *every* particular. We do not finally and fully condemn for every trivial error: it is only the man who disputes the most material of the "Five Points" that we all of us give over to Satan. If a man believes the holy trinity, original sin, vicarious sacrifices, and eternal punishment—if he holds the imputed righteousness of Christ—the final perseverance of the saints—the extraordinary influence of the Holy Spirit, and has taken the oath of abjuration, and that also against transubstantiation, we all admit that such an one is, at least, in a salvable state. But how different this from the creed of the Roman Catholics, which calls all men heretics, except the invisibly ignorant, who do not believe *all* the articles of the Christian faith! And then there is this material difference between us: the catholics pertinaciously, almost to a man, act and speak, in a religious point of view, according to what they profess: if they anathematize heretics in their churches, they do the same every where else, when called upon to express their opinions; whereas we, the reformed, are more enlightened, and at times call one another brethren, however widely we differ in minor points, and however zealously we oppose heresy in the pulpit: we are better than our faith—the catholics are as bad as theirs.

I should not do justice to the religious opinions of the present race of Roman Catholics were I to omit the insertion of the following address, issued a few years ago, expressive of the general sentiments of this body of Christians on some of those points on which they have been so grossly misunderstood. I extract it from my work, the "Portraiture of the Roman Catholic Religion," not having the original paper before me:—

"An address of several of his majesty's Roman Catholic subjects, to their protestant fellow-subjects. His majesty's Roman Catholic subjects flattered themselves that the declarations they had already made of the integrity of their religious and civil tenets—the oaths they had taken to his majesty's person, family, and government,—the heroic exertions of a considerable proportion of them in his majesty's fleets and ar-

mies,—the repeated instances in which they have come forward in their country's cause,—their irreproachable demeanour in the general relations of life,—and above all, the several acts of parliament passed for their relief, avowedly in consequence of, and explicitly recognizing, their meritorious conduct, would have been a bond, to secure to them for ever, the affection and confidence of all their fellow-subjects, and to make any further declaration of their principles wholly unnecessary :

“ But with astonishment and concern, they observe, that this is not altogether the case :—they are again publicly traduced ; and attempts are again made to prejudice the public mind against them :

“ We, therefore, English Roman Catholics, whose names are here under-written, beg leave again to solicit the attention of our countrymen, and to lay before them the following unanswered and unanswerable documents, of the purity and integrity of *the religious and civil principles of ALL his majesty's Roman Catholic subjects*, in respect to their king and their country.

“ We entreat you to peruse them ;—and when you have perused them to declare,—Whether his majesty's Roman Catholic subjects maintain a single tenet inconsistent with the purest loyalty ; or interfering, in the slightest degree, with any one duty which an Englishman owes his God, his king, or his country ?

“ I.—The first document we present to you, is the oath and declaration prescribed by the British Parliament, of the 31st of his present majesty, and which is taken by all English Catholics.

“ “ I, *A. B.*, do hereby declare, that I do profess the Roman Catholic religion.

“ “ I, *A. B.*, do sincerely promise and swear, that I will be faithful and bear true allegiance to his majesty King George the Third, and him will defend to the utmost of my power, against all conspiracies and attempts whatsoever that shall be made against his person, crown, or dignity : and I will do my utmost endeavour to disclose and make known to his majesty, his heirs, and successors, all treasons and traitorous conspiracies, which may be formed against him or them : And I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the crown ; which succession, by an act, entitled, ‘ An act for the further limitation of the crown, and better securing the rights and liberties of the subject,’ is, and stands limited to the Princess Sophia, Electress and Dutchess Dowager of Hanover, and the heirs of her body, being protestants ; hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the crown of these realms. And I do swear, that I do reject and detest, as an unchristian and impious position, that it is lawful to murder or destroy any person or persons whatsoever, for, or under pretence of their being heretics or infidels ; and also that unchristian and impious principle, that faith is not to be kept with heretics or infidels : And

I further declare, that it is not an article of my faith ; and that I do renounce, reject, and abjure the opinion, that princes excommunicated by the pope and council, or any authority of the see of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or any person whatsoever : And I do promise, that I will not hold, maintain, or abet any such opinion, or any other opinions contrary to what is expressed in this declaration : And I do declare that I do not believe that the pope of Rome, or any other foreign prince, prelate, state, or potentate, hath or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm : And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted by the pope, or any authority of the see of Rome, or any person whatever, and without thinking that I am, or can be, acquitted before God or man, or absolved of this declaration, or any part thereof, although the pope, or any other person or authority whatsoever, shall dispense with, or annul the same, or declare that it was null or void.

“ ‘ So help me God.’ ”

“ II.—The next documents we present to you are, the oaths and declarations prescribed by the acts of the Irish parliament to Irish Roman catholics :

“ The first is the oath of allegiance and declaration, prescribed by the Irish act of the 13th and 14th of his present majesty ; and is taken by all Irish Roman catholics.

“ I, *A. B.*, do take Almighty God, and his only Son Jesus Christ, my Redeemer, to witness, that I will be faithful and bear true allegiance to our most gracious sovereign Lord King George the Third, and him will defend to the utmost of my power against all conspiracies and attempts whatsoever, that shall be made against his person, crown, and dignity ; and I will do my utmost endeavour to disclose and make known to his majesty, and his heirs, all treasons and traitorous conspiracies which may be formed against him or them ; and I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the crown in his majesty's family, against any person or persons whatsoever, hereby utterly renouncing and abjuring any obedience or allegiance unto the person taking upon himself the style and title of Prince of Wales, in the life-time of his father, and who, since his death, is said to have assumed the style and title of King of Great Britain and Ireland, by the name of Charles the Third, and to any other person claiming, or pretending a right to the crown of these realms ; and I do swear that I do reject and detest, as unchristian and impious to believe, that it is lawful to murder or destroy any person or persons whatsoever, for or under pretence of their being heretics, and also that unchristian and impious principle that no faith is to be kept with heretics : I

further declare, that it is no article of my faith, and that I do renounce, reject, and abjure, the opinion that princes excommunicated by the pope and council, or by any authority of the see of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever; and I do promise, that I will not hold, maintain, or abet, any such opinion, or any other opinion, contrary to what is expressed in this declaration: and I do declare, that I do not believe that the pope of Rome, or any other foreign prince, prelate, state, or potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm; and I do solemnly, in the presence of God, and of his only Son Jesus Christ, my Redeemer, profess, testify and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted by the pope, or any authority of the see of Rome, or any person whatever, and without thinking that I am, or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the pope, or any other person or persons or authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning.

““ So help me God.”

“The next is the oath and declaration prescribed by the Irish act of the 33d of his present majesty, and is taken by all Irish Roman catholics, wishing to entitle themselves to the benefit of that act.

““ I, *A. B.*, do hereby declare, that I do profess the Roman catholic religion.

“ I, *A. B.*, do swear that I do abjure, condemn, and detest, as unchristian and impious, the principle that it is lawful to murder, destroy, or any ways injure any persons whatsoever, for or under the pretence of being a heretic: And I do declare solemnly before God, that I believe that no act in itself unjust, immoral, or wicked, can ever be justified or excused, by or under pretence or colour that it was done either for the good of the church, or in obedience to any ecclesiastical power whatsoever: I also declare, that it is not an article of the catholic faith, neither am I thereby required to believe or profess that the pope is infallible, or that I am bound to obey any order, in its own nature immoral, though the pope, or any ecclesiastical power, should issue or direct such order; but, on the contrary, I hold that it would be sinful in me to pay any respect or obedience thereto: I further declare, that I do not believe that any sin whatever committed by me, can be forgiven, at the mere will of any pope, or of any priest, or of any person or persons whatsoever, but that sincere sorrow for past sins, a firm and sincere resolution to avoid future guilt, and to atone to God, are previous and indispensable requisites to establish a well-founded expectation of forgiveness, and that any person who

receives absolution without these previous requisites, so far from obtaining thereby any remission of his sins, incurs the additional guilt of violating a sacrament : And I do swear that I will defend, to the uttermost of my power, the settlement and arrangement of property in this country, as established by the laws now in being : I do hereby disclaim, disavow, and solemnly abjure, any intention to subvert the present church establishment, for the purpose of substituting a catholic establishment in its stead : And I do solemnly swear, that I will not exercise any privilege to which I am or may become entitled, to disturb and weaken the protestant religion and protestant government in this kingdom. “ ‘ So help me God.’

“ Such are the principles which his majesty’s Roman catholic subjects have publicly and solemnly declared and professed on oath. There is not, in any of them, a single principle which every Roman catholic subject of his majesty does not profess ; or which, if his king and country required it, he would not think it his duty to seal with his blood.

“ III.—In the year 1788, a committee of the English catholics waited on Mr. Pitt, respecting their application for a repeal of the penal laws. He requested to be furnished with authentic evidence of the opinions of the Roman Catholic clergy and the Roman Catholic universities abroad, ‘ on the existence and extent of the pope’s dispensing power.’ Three questions were accordingly framed, and sent to the universities of Paris, Louvain, Alcala, Doway, Salamanca, and Valladolid, for their opinions. The questions proposed to them were, 1. Has the pope or cardinals, or any body of men, or any individual of the church of Rome, any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England ? 2. Can the pope or cardinals, or any body of men, or any individual of the church of Rome, absolve or dispense with his majesty’s subjects from their oath of allegiance, upon any pretext whatsoever ? 3. Is there any principle in the tenets of the catholic faith, by which catholics are justified in not keeping faith with heretics, or other persons, differing from them in religious opinions, in any transaction, either of a public or a private nature ?

“ The universities answered unanimously :—1. That the pope or cardinals, or any body of men, or any individual of the church of Rome, has not any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England. 2. That the pope or cardinals, or any body of men, or any individual of the church of Rome, CANNOT absolve or dispense with his majesty’s subjects from their oath of allegiance, upon any pretext whatsoever. 3. That there is no principle in the tenets of the catholic faith, by which catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions, in any transactions either of a public or a private nature. As soon as the opinions of the foreign universities were received, they were transmitted to Mr. Pitt :

but we earnestly beg of you to observe, that it was for *his* satisfaction, not *ours*, that these opinions were taken :—Assuredly, his majesty's Roman Catholic subjects did not want the wisdom of foreign universities to inform them, that his majesty is the lawful sovereign of all his Roman catholic subjects ; and that, by every divine and human law, his Roman catholic subjects owe him true, dutiful, active, and unreserved allegiance.

“ Such then, fellow-countrymen and fellow-subjects,—*such being our religious and civil principles*, in respect to our *king* and our *country*,—let us now again ask you,—is there in them a single tenet which is incompatible with the purest loyalty ; or which in the slightest degree, interferes with the duty we owe to God, our King, or our country ?

“ But,—are these principles really instilled into us ? Do our actions correspond with them ?—In reply we ask,—Are there not, at this very moment, thousands of his majesty's Roman catholic subjects, who daily and hourly make the most heroic exertions and sacrifices in those fleets and armies, to whose patient and adventurous courage it is owing that we are still blessed with a king and country.

“ Now then, fellow-countrymen and fellow-subjects, be assured, that among these heroic and inestimable defenders and supporters of their king and their country, there is not one, whose parents and whose priests have not taught him, that loyalty is a religious as much as a civil duty ; and that, when he is fighting for his king and his country, he is performing a duty to his God.”

This paper was signed by 59 of the most respectable catholic noblemen and gentlemen of the kingdom, with the late venerable Dr. Douglass, Vic. Ap. London, at their head.

A faithful view having thus been exhibited of the RELIGION of the Roman Catholics, so far as relates to doctrines and opinions, nothing remains but to attempt a similar description of their RITES and CEREMONIES, including some religious PRACTICES not already sufficiently explained.

It is well known that the Roman Catholics perform divine service in the Latin tongue. The council of Trent decreed that this ought to be the case. This practice was introduced so early as the year 666 ; a very ominous number, being no other than the number of the beast mentioned in the holy scriptures, that beast being, as we protestants believe, no other than the church of Rome herself ;* though some ignorant catholics have declared that it meant the famous Doctor Martin Luther ; and several later writers, that it applies to Napoleon Bonaparte, now fallen like Babylon of old. However this may be, the church of Rome has chosen to have all her masses performed in the Latin tongue ;

*The opinion that the Catholic Church is the Antichrist of the scriptures, is not so general among Protestants as it has been. That church has never denied, explicitly, the Father and the Son.

but for the instruction of the ignorant, all those prayers, &c. are translated into the mother-tongue.

It has been said, but without foundation, that the Roman catholics forbid the use of the holy scriptures in the vulgar tongue ; they now have numerous translations in use among the laity as well as among the clergy ; but the church does not encourage any translation besides her own.

Something ought to be said concerning Persecution and the Inquisition ; but all that is needful to be stated on those points is, that the *religion* of the catholics forbids the former, and knows no more of the latter than the protestant religion knows of the Star-chamber. They are state institutions and state practices, not properly chargeable upon the religion of the catholics ; though they may be upon catholic princes and rulers, who “ not knowing what manner of spirit they were of,” encouraged them in despite of the obvious tenets of their religion.

The **WORSHIP** of the church of Rome is of the grandest and most imposing character. Its ceremonials, especially in foreign countries, are extremely splendid. The most remarkable of their religious solemnities shall be now described.

The **ALTAR**, according to the sacred canons, should be made of stone ; and it is the bishop's province to consecrate it. The table should be made of one single stone, supported by pillars ; there should be three steps to go up to it, covered with a carpet ; and it is the clerk's business to see that the table be covered with a *chrismal*, that is, a fine cloth as white as possible, laid upon it. All this must be observed with the greatest exactness with regard to the high altar, where Christ's body, or the host, is generally deposited. The clerks must be dressed in their surplices when they approach it, and immediately kneel down and adore the holy sacrament. Certain rules are likewise to be observed in the change of the ornaments ; the whole of which must be blessed, crossed, &c. and sprinkled with holy, or consecrated water.

The same formalities are to be observed with respect to the **TABERNACLE** of the altar, to the *pyx*, that is, the box wherein the host is locked up, and the corporals on which they consecrate ; in all which they are to provide every thing of the greatest value ; neither gold, silver, nor precious stones, are spared to adorn it ; and the most splendid productions of art contribute to its lustre. Tapers are set on the right and left side, which must be made of white wax, except in offices for the dead, &c.

There must be a crucifix, in alto relievo, on the altar ; which is generally of curious workmanship. This crucifix must be so placed, that the foot may be as high as the top of the candlesticks. There are, also, sundry cruets, basins, &c. for washing ; also, a little bell, to be rung at what is called the *sanctus*, and the two elevations, or liftings-up, of the host. The clerk must tinkle it twice at each *sanctus* ; and at the two elevations nine times (*viz.*) thrice when the priest kneels down ;

thrice when he elevates the host, and thrice when he sets it down upon the altar.

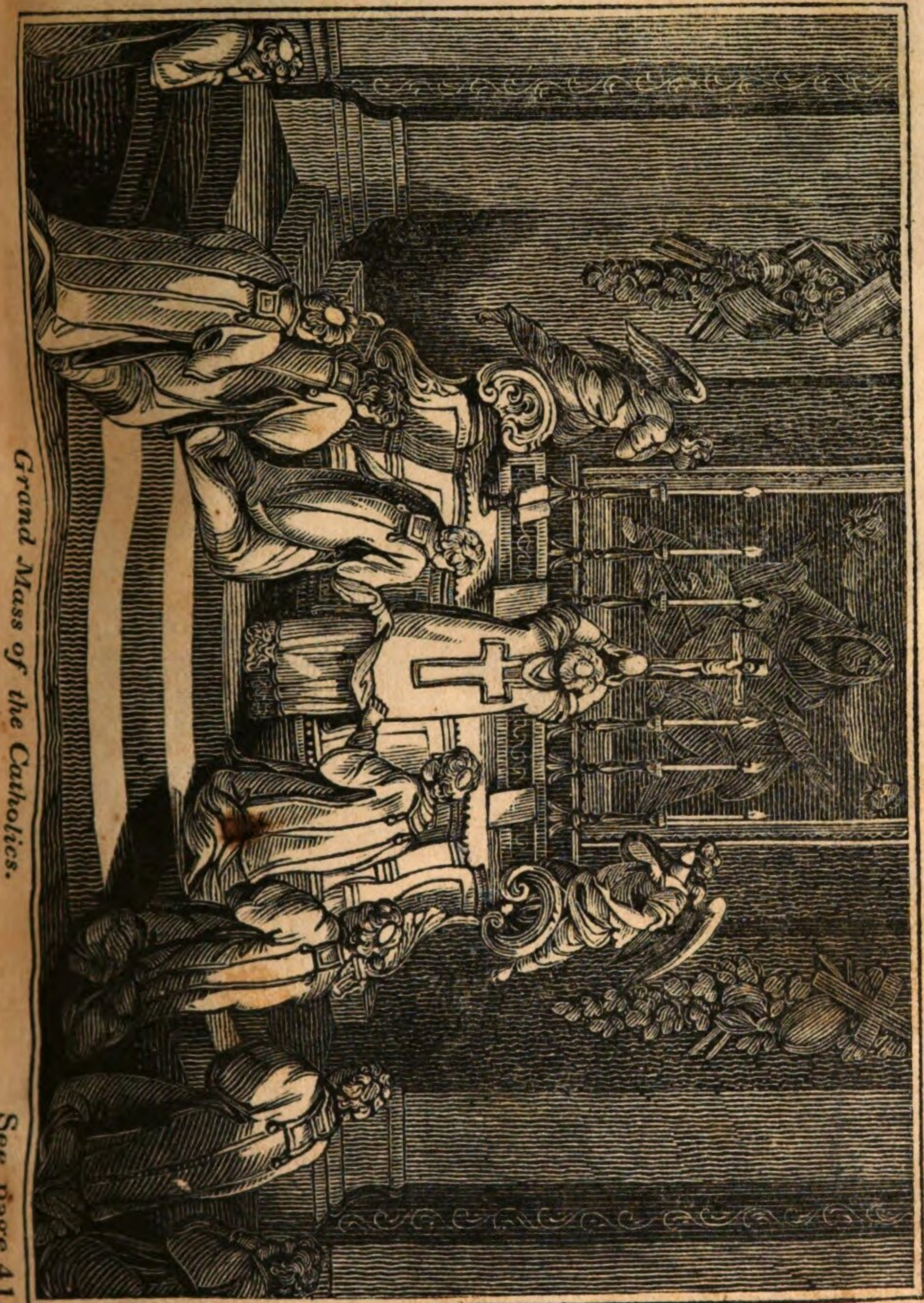
The same formalities are observed in regard to the chalice, or cup.

The altar is inclosed within rails, generally of curious workmanship, and the whole service is conducted with solemnity and great ceremony.

It will be proper here to explain, as well as I can, "obscured as they are in the mist of antiquity," some of these ceremonies, and of the vestments with which the priests are decorated on their solemn occasions. The Rev. Peter Gandolphy, a learned priest of the metropolis, has given sufficient explanations of them in his preface to his edition of the liturgy, published a few years ago. These ceremonies, composed, as he says, for the edification of the faithful, were mostly intended to bear a mystical signification; though convenience and propriety often dictated the adoption of some. Thus the praying with uplifted hands, in imitation of Moses, mystically expresses the elevation of our thoughts to God. St. Paul also gives a mystical reason for the custom of men praying uncovered in churches; and even to many of their ceremonies which propriety has introduced, the church has added a mystical sense. Thus the altars in the Roman Catholic churches are always raised above the level of the pavement, that the people may more easily observe the mysteries as they are celebrated; yet, in this the church proposes to herself a meaning of a mystical kind, which is, that they are the altars of *mediation* between heaven and earth.

In the same manner the sacred *vestments* were, we are told, originally common garments, in universal use when first introduced into the offices of religion. These several vestments are called by the following names: The *chasuble* and *dalmatic*: these were coloured dresses, corresponding in shape to the French *frock* worn by our labouring peasants: convenience has taught the Catholics to leave the seams unsewed at the sides.—The *cope*. This is an exact pattern of our modern trooper's cloak.—The *stole*: this was a smaller cloak, more resembling a tippet, or Spanish mantle, which the scissors have gradually narrowed to its present shape.—The *maniple* was originally a cloth, hanging from the left arm, to wipe the face. The *amice* was a cloth tied over the head; used perhaps for warmth, and so placed that it might be drawn back upon the neck and shoulders at pleasure. The *alb* was the universal under-garment of all ranks, full, and reaching down to the heels; and is still the common dress of the Asiatics.—The *girdle* was a cord necessary to confine it close to the body.—The *surplice* was a short loose white dress, and so called because occasionally worn over a dress made of the fur and hair of animals.

Such are the names, and such the origin, of the principal vestments worn by Catholic priests of the present day; but



Grand Mass of the Catholics.

See page 41.

Anderson, sc.

influenced by the ever-varying fashion of the times, the church soon affixed to them a mystical signification, and piously assimilated them to the virtues in which the Christian's soul is ever supposed to be arrayed. The *amice*, or head-cloth, for instance, was compared to the protecting helmet of spiritual grace and salvation. The long *alb*, or white linen garment, was supposed to be emblematical of future glory and immortality.—The *maniple* was thought to be an emblem of persecutions and sufferings for Christ's sake ; and the *chasuble*, *dalmatic*, &c. to express the yoke and burthen of the gospel.

Divine service, amongst the Catholics, consists of prayers and holy lessons, which the church has appointed to be read every day by the clergy at particular hours. This service is called by the church the *canonical hours* ; because it was ordained by the canons of the church, which not only prescribed the hours in which it was to be said, but likewise the particular circumstances by which it is to be said.

This office is generally called the *breviary*, which derives its name from its being an abridgment of a longer service, that was formerly used, than is at present.

This office is to be said in a standing posture, pursuant to the ancient custom of the church ; and upon the knees on the day of penance.

The office consists of seven hours, if mattins and lauds are to be reckoned one ; but of eight, in case they are divided. In the more early ages it was composed of six parts only. At present they are divided into seven or eight parts, (*viz.*) *mattins* for night, *lauds* for the morning ; *prime*, *tierce*, *sext*, and *none* for the day ; *verses* for the evening, and *compline* for the beginning of the night.

The hour of saying *prime* is directly after sun-rising ; *tierce* is fixed to the third hour of the day ; *sext* at the sixth hour ; *none* at the ninth hour ; *verses* towards the evening, and *compline* after sun-set. Due care is taken, that these offices be all punctually performed at or near the times specified.

When the pope celebrates mass himself, the cardinals appear in white damask robes, laced with gold. The cardinal bishops wear copes ; the cardinal priests charubles ; the cardinal deacons tunics ; and all of them white damask mitres. The bishops wear copes also ; but they are all of rich silks, embroidered with gold, and white linen mitres sewed on pasteboards.

The Ceremonies of the Mass come next to be described. In this most solemn service, which is, as I have already stated, a holy sacrifice, the church not only prays herself, but Jesus Christ, by the sacrifice of his own body, is supposed to offer up to God his Father the most perfect adoration that can possibly be paid, since it is nothing less than a sacrifice offered to the Almighty by one who is himself God.

The mass consists of two parts, (*viz.*) first, from the beginning to the offering, formerly called the mass of the catechu-

mens ; and the second, from the offering to the conclusion, called the mass of the faithful. All persons without distinction being present at mass till the offering, the deacon then crieth out “ holy things are for such as are holy : let the profane depart hence ! ”

In Picart’s book on Religious Rites and Ceremonies we have no fewer than thirty-five curious prints, illustrative of the several parts or portions of this great service : they are briefly as follow :—1. The priest goes to the altar, in allusion to our Lord’s retreat with his apostles to the Garden of Olives. 2. Before he begins mass, he says a preparatory prayer. The priest is then to look on himself as one abandoned of God, and driven out of Paradise for the sin of Adam. 3. The priest makes confession for himself, and for the people, in which it is required that he be free from mortal and from venial sin. 4. The priest kisses the altar, as a token of our reconciliation with God, and our Lord’s being betrayed by a kiss. 5. The priest goes to the epistle side of the altar, and thurifies or perfumes it. Jesus Christ is now supposed to be taken and bound. 6. The *Introite*, said or sung, i. e. a psalm or hymn, applicable to the circumstance of our Lord’s being carried before Caiaphas the high-priest. 7. The priest says the *Kyrie Eloison*, which signifies, Lord, have mercy upon us, three times, in allusion to Peter’s denying our Lord thrice. 8. The priest turning towards the altar, says, *Dominus vobiscum*, i. e. The Lord be with you ; the people return this salutation, *cum Spiritu tuo*, and with thy Spirit, Jesus Christ looking at Peter. 9. The priest reads the epistle relating to Jesus being accused before Pilate. 10. The priest bowing before the altar, says *Munda cor*, i. e. Cleanse our hearts. The gradual is sung. This psalm is varied according as it is the time of Lent or not. The devotion is now directed to our Saviour’s being accused before Herod, and making no reply. 11. The priest reads the gospel wherein Jesus Christ is sent from Herod to Pilate. The gospel is carried from the right side of the altar to the left, to denote the tender of the gospel to the Gentiles, after refusal by the Jews. 12. The priest uncovers the chalice, hereby to represent our Lord was stripped in order to be scourged. 13. The oblation to the host, the creed is sung by the congregation. The priest then kisses the altar, then the priest offers up the host, which is to represent or import the scourging of Jesus Christ, which was introductory to his other sufferings. 14. The priest elevates the chalice, then covers it. Here Jesus being crowned with thorns is supposed to be figured to the mind, shewing that he was going to be elevated a victim ; and it is well known the victims of the Pagans were crowned before they were sacrificed to their idols. 15. The priest washes his fingers, as Pilate washed his hands, and declares Jesus innocent, blesses the bread and the wine, blesses the frankincense, and perfumes the bread and wine, praying that the smell of this sacrifice may be more acceptable to him than the smoke of victims. 16. The priest turning to the peo-

ple, says, *Coremus Fratres*, i. e. let us pray. He then bows himself to the altar, addresses himself to the Trinity, and prays in a very low voice. This is one of the secretums of the mass, and the imagination of the devout Christian is to find out the conformity between this and Christ being cloathed with a purple robe ; but we shall be cautious of adding more on this head, that we may not lose ourselves in the boundless ocean of allusions. 17. The priest says the preface at the close of the *Secretum*. This part of the mass is in affinity to Jesus Christ being crucified. The priest uses a prayer to God the Father, which is followed by the *Sanctus*, holy, holy, holy is the Lord, &c. which the people sing. 18. The priest joining his hands prays for the faithful that are living. This is said to be in allusion to Jesus Christ bearing the cross to die upon, that we might live. 19. The priest covers with a cloth the host and chalice, St. Veronica offering her handkerchief to Jesus Christ. 20. The priest makes the sign of the cross upon the host and chalice, to signify that Jesus Christ is nailed to the cross. 21. The priest adores the host before elevated, and then he raises it up, in the best manner to represent our Saviour lifted upon the cross. He repeats the Lord's prayer, with his arms extended, that his body might represent the figure of a cross, which is the ensign of Christianity. 22. The priest likewise consecrates the chalice, and elevates it, to represent the blood of Jesus Christ shed upon the cross. 23. The priest says *Memento* for the faithful that are in purgatory. This prayer is in allusion to that which our Lord made for his enemies ; but this allusion would be forced and unnatural, unless the devotees looked upon themselves as his enemies. 24. The priest then raises his voice, smiting his breast, begs God's blessing on himself and congregation, for the sake of such saints as he enumerates, and implores the divine Majesty for a place in paradise, to imitate the thief upon the cross. 25. The priest elevates the host and cup, and says the *per omnia*, then the Lord's prayer. The sign of the cross, which he makes on the host, the chalice, and the altar, is to represent to God that bleeding sacrifice which his Son offered up to him of himself ; then the devout Christian becomes the child of God, and all this is an allusion to the Virgin Mary's being bid to look on St. John as her son. 26. After the Lord's prayer the priest says a private one to God, to procure his peace by the mediation of the Virgin Mary and the saints, then puts the sacred hosts upon the paten, and breaks it, to represent Jesus Christ giving up the ghost. 27. The priest puts a little bit of the host into the chalice. The true Christian is now with an eye of faith to behold Jesus Christ descending into *Limbo*, i. e. hell. 28. Then the priest says, and the people sing, *Agnus Dei*, &c. thrice over, and the priest smites his breast. This action is an allusion to those who, having seen our Lord's sufferings, returned home smiting their breasts. 29. After the *Agnus Dei* is sung, the priest says a private prayer for the peace

of the church. He then kisses the altar, and the instrument of peace called the paxis, which being received at his hands by the deacon, it is handed about to the people to be kissed, and passed from each other with these words, *peace be with you*; and whilst the paxis is kissing, the priest prepares himself for the communion by two other prayers, when he adores the host, and then says, with a low voice, *I will eat of the celestial bread*; and smiting his breast, says, *I am not worthy that thou shouldest enter into my house*, three times, after eating of the bread. He uncovers the chalice, repeating verse i. of the 115th psalm, according to the Vulgate. When the priest has received the communion, he administers it to the people. The application of these ceremonies is to the death and burial of Jesus Christ, and his descent into hell. 30. After this, the priest putting the wine into the chalice, in order to take what is called the ablution, repeats a short prayer; then he causes wine and water to be poured out for the second ablution, accompanied with another short prayer, and then salutes the congregation. These ablutions allegorically represent the washing and embalming the body of Jesus Christ, &c. 31. The priest sings the post communion or prayer for a good effect of the sacrament then received, expressed by the glorious resurrection of the regenerate Christians, and is to be looked upon as the representation of our Lord's resurrection. 32. The priest, turning to the people, says, *Dominus vobiscum*, salutes the congregation, as the ambassador of Christ, with the message of peace. 33. The priest reads the beginning of St. John's gospel, and particularly of Jesus's appearing to his mother and disciples, and uses some short prayers. 34. The priest dismisses the people with these words, *Ite, missa est*, depart, the mass is concluded, to which they answer, God be thanked. This, they say, points to the ascension of Jesus Christ, where he receives the eternal reward of that sacrifice, both as priest and victim. 35. The people receive the benediction of the priest or bishop, if he is present, to represent the blessings promised and poured down upon the apostles by the Holy Ghost.

This benediction must be given after kissing, with eyes erected to heaven, and arms stretched out, and then gently brought back to the stomach, that the hands may join in an affectionate manner for the congregation of the faithful.

The extension of the arms and the joining of the hands are both mysterious, and shew the charity with which the priest calls his spiritual brethren to God.

When he pronounces the benediction he must lean in an engaging posture towards the altar.

The general division of masses is into high and low. *High Mass*, called also the *Grand Mass*, is that sung by the choristers, and celebrated with the assistance of a deacon and a sub-deacon. *Low Mass*, wherein the prayers are barely rehearsed, without any singing, and performed without much

ceremony, or the assistance of a deacon and a sub-deacon.—The music on these occasions is generally as full and as rich as possible.

As to ordinary masses, there are some which are said for the Christian's soul ; for releasing it from purgatory, or mitigating its punishment there. A sufficient sum must be left to the parish-priest for that purpose ; for, although the Roman Catholic priests are, in this country at least, not very amply provided for, they, like most other labourers worthy of their hire, act upon the principle of "no pay no paternoster."

There are also *Private Masses*, for the restoration to health, for travellers, and for returning thanks to Almighty God for particular mercies ; these are called *Votive Masses*.

The mass used at sea is called the *Dry Mass*, because on those occasions the cup is omitted, lest the motion of the vessel should occasion any of the consecrated wine, which is the blood of God, to be spilled.

There are other sorts of solemn masses, as the collegiate, the pontifical, those celebrated before the pope, cardinals, or bishops, at Christmas, Passion-week, &c.

When high mass is performed episcopally, or by a bishop, it is attended with still greater ceremony and magnificence. As soon as the bishop is observed to come in sight, the bells are rung ; that is, of course, where bells are used, which in this country is not very common. On his setting his foot within the church-doors the organs begin to play ; the master of the ceremonies gives the sprinkler to the head-canon, who presents it, after he has kissed both that and the prelate's hand. His lordship sprinkles himself, and then the canons with it, in the name of the Father, the Son, and the Holy Ghost ; and then goes and says a prayer before the altar, on which stands the holy sacrament, at a desk prepared for that particular purpose, and does the same at the high altar, from whence he withdraws into the vestry, and there puts on his peculiar ornaments in the following order :—

The sub-deacon goes to a little closet contiguous to the altar, and takes from them the episcopal sandals and stockings, which he elevates and presents to the bishop. Then the deacon kneels down, and pulls off his lordship's shoes and stockings, in the midst of seven or eight *acolytes* and readers, the former being generally young persons, whose business it is to wait on the pope, or serve in churches, as in this instance. The word itself simply signifies *followers*. These are all dressed in their respective habits, and with the deacons, all upon their knees, spread the prelate's robes.

Two of the *acolytes*, or *accolythi*, after that they have washed their hands, take the sacred habiliments, hold them up, and give them to the two deacon-assistants, to put upon the bishop as soon as he has washed his hands. The deacon salutes the bishop, takes off his upper garment, and puts on his *amice*, the cross whereof he devoutly kisses. Then they give

him the *albe*, the *girdle*, the *cross*, for his breast ; the *stole*, and *pluvial*. Upon receiving each of these the bishop kisses the cross, thereby to testify his veneration of that sacred emblem. The deacons and assistants likewise kiss the holy vestments.

As soon as the bishop is seated, they put his mitre on, and a priest presents him with the pastoral ring. The deacon gives him his right glove, and the sub-deacon his left, which each of them kiss, as also the hand they have the honour to serve in all these circumstances.

Prayers intended to return God thanks for the sanctification of his church by the Holy Ghost, are ejaculated, and adapted to each individual piece of the episcopal robes. The devotion of this ceremony is also supported and confirmed by the singing the office of the *tierce*. These several robes, &c. have also each a mystical or spiritual signification ; as the *stole* describes the yoke of the gospel ; the taking off of the shoes alludes to Moses putting off his shoes. The *pluvial* was formerly used by travellers, to represent the miseries of this life, &c. &c.

The bishop being thus dressed in all his habiliments, his clergy range themselves round about him. Two deacons, who are canons, place themselves on each side of him, both in their *dalmaticus* ; and after them a deacon and sub-deacon. Then the incense-bearer, with the censer, and a priest, with the *navel*, out of which the bishop takes the incense, puts it into the censer, and gives it his benediction. After this he kisses the cross, which is upon the vestry altar ; and then goes in procession to the other altar, where he is to celebrate the mass. The incense-bearer walks at the head of the procession ; two wax-candle-bearers, with lighted tapers in their hands, march next on each side of him who bears the cross. All the clergy follow them. The sub-deacon, who is to sing the epistle, carries before his breast the New Testament shut, with the bishop's maniple in it. A deacon and priest march just before the bishop ; his lordship carrying his shepherd's crook in his left hand, to dispense his blessings on those good Christians he passes in his way.

The bishop being advanced to the altar, bows himself once to the clergy and then advances on the first step of the altar ; delivers his crook to the sub-deacon, the deacon taking off the mitre. Then the prelate and clergy all bow before the cross on the altar ; after which the clergy withdraw, except two priests' assistants, one on his right hand and the other on his left, with the incense-bearer, the sub-deacon, the two deacon's assistants ; and thus the ceremony of the mass-service begins, the choir singing the *Introit*.

Want of room prevents a further description of the ceremonies attending mass in the various forms in which that great service, or sacrifice, is performed ; or an amusing account of the solemn mass, as celebrated by the Pope himself, might

be given ; a ceremony abounding with unusual pomp and magnificence.

It would be equally amusing to describe the peculiar ceremonies attending high-mass at Christmas, when his holiness officiates ; but this cannot be done : space is only left to notice some other topics of interest and importance connected with this venerable and singular community of Christians.

The procession of the host on Good Friday in Catholic countries is peculiarly solemn ; though not so grand and imposing as on some occasions.

At Courtray, a town in the Austrian Netherlands, it was, and it is believed still is, the practice on Good Fridays, to have a grand procession to what they call Mount Calvary, when a poor man is hired to represent the suffering Saviour, and in that capacity receives no small portion of thumps and blows. It was, also, once the custom at Brussels to have a public representation of the crucifixion ; but I am inclined to believe, that the advancement of knowledge has taught the agents to lay aside that absurd custom. And it should be observed, once for all, that these, and such like practices, have nothing to do with the ceremonies of the church properly speaking. In all Catholic countries, however, to this day, the practice of procession-walking, on numerous occasions, particularly on what is called *corpus christi*, is very prevalent.

The *prone*, or *homily*, ought not to be overlooked. Under this word *prone*, we are to include the instruction which is given to the people relative to what is necessary to salvation ; the prayers of the church in a peculiar manner for the faithful ; the publication of festivals, fasts, banns of matrimony, holy orders, and other things concerning the discipline of the church. The *prone* follows the gospel, in the performance of divine service. It is performed with great ceremony and pomp.

It will be expected that some notice should be taken of the use of *beads*, the *rosary*, &c.

The Roman Catholics tell us that the *beads*, (which are a number of small beads strung loosely on a piece of thread or silk) is a devotion, consisting of a certain number of *Paternosters* and *Ave Marias*, directed for the obtaining of the blessings of God through the prayers and intercession of our Lady, that is, the Virgin Mary. Those persons who use beads in their devotions are generally found amongst the more ignorant and poor of the congregation : they shift or move a bead every time they have said a *hail Mary*, or a *Lord's Prayer* ; and in the service of the beads, they usually say ten hail Marias for one *Lord's Prayer*.

By the *rosary* is meant a method of saying or telling the beads, so as to meditate on the incarnation, passion, and resurrection of Christ ; and it is divided into three parts ; each part consisting of five mysteries, to be contemplated during the repetition of five *decades*, or tens, upon the beads. The five first are called the joyful mysteries ; namely, the *annunciation*.

the *visitation*, the *nativity* of Christ, and his presentation in the temple; the *purification* of the blessed Virgin; and Christ's being found in the *temple in the midst of the doctors*, &c. The next five are called the dolorous and sorrowful mysteries, having a relation to the passion of Christ; as his *agony* in the garden; his being *crowned with thorns*; his *carrying his cross*; his being *scourged at the pillar*; his *crucifixion and death*. Then come five glorious mysteries, namely, the *resurrection* of Christ; his *ascension*; coming of the *Holy Ghost*; *assumption* of the blessed Virgin, &c. and the *eternal glory of the saints* in heaven. This is, altogether, called the service of the *rosary*.

It is the opinion of the Roman Catholics, that MIRACLES have not ceased in the church; and some very recent instances have been solemnly stated, by the present learned Dr. Milner, an English Catholic prelate of great antiquarian and theological repute; but as those miracles are not admitted by all Catholics, they will not here be described. There are many very enlightened and truly liberal priests, who do not give credence to every thing that is related of this kind; although their general orthodoxy cannot be reasonably disputed.

The consecration of crosses, bells, vestments, vessels, &c. must all be passed over, with barely mentioning that such are the practices of this ancient church; as that of churches, church-yards, bells, and regimental colours, is prevalent among the reformed.

The same observation will apply to the sign of the cross; though that ceremony is much more frequently used by Catholics than by Protestants.

The *feasts* and *fasts* of the Catholic church are rather more numerous than ours; and are observed by them with great veneration and punctuality. Catholics do really fast;—Protestants, more enlightened, talk about it. Easter is kept with peculiar zeal and solemnity by the Catholics; so is Christmas and other holidays of that kind. *Lent* is also very rigidly observed by them.

Exorcisms, or the casting out of evil spirits, are now but seldom practised by the Roman Catholics; but they constantly exorcise salt, candles, water, &c. but all they mean thereby is blessing those articles, by way of begging of God, that such as religiously use them may obtain blessings, &c.

An *Agnus Dei* is a piece of wax, stamped with the Lamb of God, blessed by the pope with solemn prayer, and anointed with the holy chrism. These were formerly articles of sale; and the traffic in them was very productive.

Every good Catholic on entering his place of worship first dips his finger in the holy water, placed near the door; then crossing himself, gently bends the knee—looking towards the altar. From this has arisen the practice among Protestants, in the church of England, of putting their hats, or hands, be-

fore their faces, and uttering a short prayer, before they take their seat at church.

We have also borrowed the practice of bowing at the name of Jesus from the Roman Catholics, though, as will be shown in another part, we do not use that ceremony so frequently as they do.

The practice of burning candles, or wax-tapers, before the image of saints, the crucifix, and in the churches is of very ancient origin. In the continental churches, the lamps are frequently numerous, brilliant, and costly.

In describing the various forms and usages of the Catholic church, it is lamentable to notice the eagerness with which most protestant writers quote distorted representations professedly at enmity with the church and people they attempt to delineate. This observation has been extorted by the eager and frequent reference to Dr. Middleton's Letter from Rome, and his Prefatory Discourse, than which nothing can be more unjust and unfair : as well might the author of the present work, in what he shall hereafter have to write concerning the Wesleyan *Christians*, quote, as undoubted authority, the *Enthusiasm of Methodists and Papists compared*, by Bishop Lavington. From diligent inquiry it has been ascertained, party spirit and prejudice have thrown much undeserved obloquy upon the religion and practices of the Roman catholics ; in scarcely a single instance has a case concerning them been fairly stated, or the channels of history not grossly, not to say wickedly corrupted. Persons making the largest professions of liberality, Unitarians, Quakers, and others, have all been shocked at the "abominations of Babylon the Great"—and frightened at the "scarlet whore"—the "beast with seven heads and ten horns." Prejudice and bigotry are not confined to any one sect of Christians. It is easier to sneer and to laugh than to reason ; and much easier to profess than to practice the Christian duties. These reflections have been called forth from the consideration of the hasty opinions which have been formed on the usages of the catholic church ; and particularly of Holy Water, the Canonization of Saints, &c.

The *Canonization of Saints* takes place in the catholic church, on the proof, real or supposed, of miracles having been wrought at or by their relics : this is a harmless opinion, and does not abstract from the rationality of the catholic in his conception and practice of more weighty opinions, and is often ill-understood by the unthinking reformist.

The kissing of the pope's toe originated in a desire to exhibit profound humility and veneration for the successor and the cause of Christ ; from the notion, probably, that the more lowly the appearance of attachment, the more holy the object of it, and more devout the suppliant.

It remains only to describe the existing orders and societies of priests in the catholic church. At one time the religious orders were extremely numerous ; but the improvements of modern

times have greatly reduced them. The march of reason and commerce has done much for posterity ; and monasteries and convents are now growing into disrepute, and out of fashion, all over the Christian world. The late emperor of the French, Napoleon Bonaparte, did much towards teaching the inhabitants of Christendom, that men might be better employed than in secluding themselves from the world ; and women more profitably engaged than in an endless round of devout exercises, which neither rendered benefit to the world at large, or could by any means be calculated to enhance the glory of God.

Several Orders, as they are called, however still exist : it will be sufficient to notice the most prevalent and numerous.

The BENEDICTINES were formerly the great preservers and propagators of learning in the Christian world ; but they are now greatly diminished in number and influence. Some houses, however, still remain on the continent ; and, were it only for the service they have rendered to the republic of letters, they merit the gratitude and respect of the whole Christian and philosophic world. They follow what is called the rule of St. Benedict, and were founded about the year 529. They have somewhat relaxed their former austerity ; they were once obliged to perform their devotions seven times in twenty-four hours, and always walk two together ;—they fasted every day in Lent till six o'clock in the evening, and abated of their usual time in eating, sleeping, &c. Every monk of this Order has two coats, two cowls, a table-book, a knife, a needle, and a handkerchief ; and the furniture of his bed formerly consisted of only a mat, a blanket, a rug, and a pillow.

To this Order the English owe their conversion to the Christian faith from the darkness and superstition of idolatry. They founded the metropolitan church of Canterbury, and all the cathedrals afterwards erected. One of this Order, Alcuinus, founded the University of Paris ; Guido, a Benedictine, invented the scale of music ; and Sylvester, the organ. That, in after-ages, like “ Jeshurun,” they should “ wax fat and krile,” is greatly to be lamented. Many pious and learned men, however, of this Order, still remain in various parts of Christendom.

The *Dominicans*, also called *Jacobins*, and, in this country, *Black Friars*, were, at one time, the most powerful supporters of the papal authority in the world. They were founded by St. Dominic, a celebrated Spaniard, in the early part of the 13th century, and still exist in France and other countries. The principal object of this Order was the extirpation of error, and the destruction of heretics. They came to England about the year 1221 ; and, in the year 1276, the lord-mayor and aldermen gave them two streets near the Thames ; where they had a most magnificent monastery ; no part of which now remains, but the place is still called *Black Friars*.

In contradistinction to the *Franciscans*, the Order of St.

Dominic maintain that the Virgin Mary was born without original sin.

The modern term *Jacobins* was derived from this Order ; and some of the first and most active promoters of the French revolution belonged to it.

The *Flagellants* can hardly be now said to have any existence as a body :—they never were a recognised Order. In all ages of the world, a strange notion has existed that the Deity must necessarily be pleased with the self-inflicted punishment of his creatures ; and, in the course of this volume, occasion will be taken to notice some extraordinary instances of this unaccountable infatuation, even at the present day. These fanatics at one time maintained a very conspicuous figure, particularly in Italy : whenever a kind of penitential procession was celebrated, the self-convicted criminals marched solemnly through the streets, whipping themselves with the utmost severity, and imploring, in the most piteous strains, the mercy of God.

To such an extravagant extent had this fanatical furor at length proceeded, that Pope Clement VI. formally condemned *their practice* and themselves as impious and pernicious heretics.

The practice of self-punishment is not yet abolished ; even in this enlightened age it is deemed meritorious. The accompanying cut will convey to the reader a tolerably correct idea of a Procession of the *Flagellants*.

The *Franciscans* were founded by St. Francis, in the year 1209 ; and it is, or was, a strict Order. At the time it was founded, the churchmen, of every description, had become enervated by riches. The pleasures of the table, the sports of the field, and the allurements of luxury and sensuality, were indulged in without restraint. The establishment of an Order, founded on the injunctions of the Christian author, to his disciples, when he says “ provide neither gold, nor silver, nor brass, in your purses ; neither two coats, nor shoes, nor yet staves : for the workman is worthy of his meal ;” was, under these circumstances, highly proper.

“ The Rule of Penance of the Spiritual Father, St. Francis,” printed at Douay, in 1644, says, that the brothers or sisters, that are to be received into this Order, ought to be faithful catholics ; not tied to matrimony ; free from debts ; sound in body ; prompt in mind ; not touched with any public infamy ; reconciled to their neighbours ; and before their admission, to be diligently examined of these things, by those that have power to receive them.

St. Francis built an edifice well calculated to be beneficial to mankind, had his successor followed the essential parts of his regulations. He no doubt intended that his followers should be abstemious and moderate in all their appetites ; but he likewise intended that they should labour with their hands for their subsistence ; and serve in spiritual matters almost gratuitously. Instead of observing these wise and benevolent rules, they attached themselves to the observance of the most rigid pover-

ty ; and a superstitious adherence to the coarseness and form of the habit, particularly to the figure of the *capuce*. This became the cause of many divisions ; and finally occasioned the separation of the society into three distinct and independent Orders, besides other subdivisions, with particular statutes.

The Franciscans became a rich and powerful body, and they widely extended their tenets and influence, but they are now sunk into comparative meanness and insignificance. The Spanish Franciscan monks are particularly disgusting in their appearance and habits ; the very sight of them, as a learned monk of the Benedictine Order personally informed the author, would dispose many persons, not only to despise the individual, but set them against all religious Orders whatever ; and, perhaps, excite antipathy to the catholic church itself, for suffering and encouraging a system of vandalism. So meanly are the Spanish monks and friars generally esteemed, that the Spaniards have an alliterative proverb, expressive of abhorrence and contempt : “ *Quien dice Frayle, dice Fraude* ; whoever says friar says fraud ;” all this is the consequence of their departure from the rules and duties of their several institutions.

The order of *St. Augustine* was founded in the year 1256. Their rule was nearly similar to the Franciscans. Soon after their institution they came to England, and progressively obtained about thirty houses in different parts : particularly one in London, at the place still known by the name of *Austin Friars*. When that most rapacious of all rapacious monarchs, Henry VIII. formed the design of laying waste the church and suppressing the monasteries, these monks decreased in power and number, and gradually became extinct ; but the Augustine's still exist in catholic countries.

But of all the religious Orders that of the *Jesuits* was the most powerful and influential ; this society or Order, has been suppressed and revived ; extolled and defamed ; till the whole world has become familiar with the word *jesuit*, its meaning and character.

This Order was founded in the year 1540, by an illustrious Spaniard of the name of Ignatius Loyola ; he pretended to nothing less than divine inspiration, and his order received the distinguished title of the “ SOCIETY OF JESUS.” Besides the three common vows of poverty, chastity, and monastic obedience, the Jesuits bound themselves to a vow of obedience to the pope, to go wherever he should command them for the service of religion, and without requiring any thing from the holy see for their support. This last vow seemed to be somewhat at variance with the general spirit of the monastic life ; which taught men to separate themselves from the world, and from connection with its affairs :—in the solitude and silence of the cloister, and the cenobetical life, the monk is called on to work out his own salvation by extraordinary acts of mortification and piety ; he is dead to the world, and ought not to mingle in

its transactions ; he can be of no benefit to mankind, but by his example and prayers.

But in opposition to all this, the Jesuits became the most active and operative body of men in the world : there was not an affair of state, in any part of Europe, or even in India, where they did not exert their influence in the most effective manner. That they might have full leisure for this active service, they were totally exempted from those functions, the performance of which is the chief business of other monks. They appeared in no processions ; they practised no rigorous austerities ; they did not consume one half of their time in the repetition of tedious offices ; but they were required to attend to all the transactions of the world, on account of the influence which they might have upon religion, they were directed to study the dispositions of persons in high rank, and to cultivate their friendship ; and by the very constitution, as well as genius of the order, a spirit of action and intrigue was infused into all its members.

Other orders are to be considered as voluntary associations, in which whatever affects the whole body is regulated by the common suffrage of all its members. In this, a general chosen for life by deputies from the several provinces, possessed power that was supreme and independent, extending to every person, and to every case. He, by his sole authority, nominated provincials, rectors, and every other officer employed in the government of the society, and could remove them at pleasure. In him was vested the sovereign administration of the revenues and funds of the Order. Every member belonging to it was at his disposal ; and by his uncontrollable mandate he could impose on them any task, or employ them in any service. To his commands they were required not only to yield outward obedience, but to resign to him the inclinations of their wills, and the sentiments of their minds. There is not in the annals of mankind any example of such absolute despotism, exercised not over monks confined in the cells of a convent, but over men dispersed among all the nations of the earth. As the constitutions of the Order vested in the general such absolute dominion over all its members, they carefully provided for his being perfectly informed with respect to the character and abilities of his subjects. Every novice, who offered himself as a candidate for entering into the Order, was obliged to lay open his conscience to the superior, or to a person appointed by him : and in doing this he was required to confess not only his sins and defects, but to discover the inclinations, the passions, and the bent of his soul. This manifestation was to be renewed every six months. The society, not satisfied with penetrating in this manner into the innermost recesses of the heart, directed each member to observe the words and actions of the novices ; and he was bound to disclose every thing of importance concerning them to the superior. In order that this scrutiny into their character might be as complete as possible

a long noviciate was to be permitted, during which they passed through the several gradations of ranks in the society ; and they must have attained the full age of thirty-three years, before they could be admitted to take the final vows, by which they became professed members. In order that the general, who was the soul that animated and moved the whole society, might have under his eye every thing necessary to inform or direct him, the provincials and heads of the several houses were obliged to transmit to him regular and frequent reports concerning the members under their inspection. In these they descended into minute details with respect to the character of each person, his abilities natural or acquired ; his temper, his experience in the affairs, and the particular department for which he was best fitted. These reports, when digested and arranged, were entered into registers kept on purpose ; that the general might, at one comprehensive view, survey the state of the society in every corner of the earth ; observe the qualifications and talents of its members ; and thus choose, with perfect information, the instruments, which his absolute power could employ in any service for which he thought proper to destine them.

Unhappily for mankind, the vast influence which the Order of Jesuits acquired, was often exerted with the most pernicious effect. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the society as the capital object, to which every consideration was to be sacrificed. This spirit of attachment to their Order, the most ardent, perhaps, that ever influenced any body of men, is the characteristic principle of the Jesuits ; and serves as a key to the genius of their policy, as well as to the peculiarities in their sentiments and conduct. The active genius of this Order, which penetrated the remotest countries of Asia at a very early period of the seventeenth century, directed their attention to the extensive continent of America, as a proper object of their missions. Conducted by their leader, St. Francis Xavier, they formed a considerable settlement in the province of Paraguay ; and made a rapid progress in instructing the Indians in arts, religion, and the more simple manufactures ; and accustoming them to the blessings of security and order. A few Jesuits presided over many a thousand Indians. They soon, however, altered their views, and directed them altogether to the increase of the opulence and power of their Order. Immense quantities of gold were annually transmitted to Europe ; and in the design of securing to themselves an independent empire in these regions, they industriously cut off all communication with both the Spaniards and Portuguse in the adjacent provinces, and inspired the Indians with the most determined detestation to those nations. Such was the state of affairs when, in the year 1750, a treaty was concluded between the courts of Lisbon and Madrid, which

ascertained the limits of their respective dominions in South America. Such a treaty was death to the projects of the Jesuits : and the consequence was a violent contest between the united forces of the two European powers and the Indians of Paraguay, incited by the Jesuits. The crafty and vindictive marquis of Pombal, who had raised himself from performing the duties of a common soldier, in the character of a cadet, to be absolute minister of the kingdom of Portugal, could not easily forgive this refractory conduct ; and, perhaps he might apprehend the downfall of his own authority, unless some decisive check were given to the growing influence of this dangerous society. In the beginning of the year 1759, therefore, the Jesuits of all descriptions were banished the kingdom of Portugal ; on the plea that certain of their Order were concerned in the attempt upon the life of the king in September 1758 ; and their effects were confiscated.

The disgrace of the Jesuits in France proceeded from different and more remote causes. By their influence the bull of *Unigenitus*, which condemned so strongly the principles of the *Jansenists*, was generally supposed to have been obtained. The Jesuits, who omitted no opportunity of enriching their treasury, engaged largely in trade, particularly with the island of Martinico : but certain losses falling heavily upon them, the Jesuit, who was the ostensible person in the transactions, affected to become a bankrupt, and to shift the payment of the debts he had incurred from the collective body. As a monk, it was evident he could possess no distinct property ; and he had been always considered as an agent for the society. The affair was, therefore, litigated before the parliament at Paris, who were not too favourably disposed to the holy fathers. In the course of the proceedings, it was necessary to produce the institute or rules of their Order, which were found to contain maxims subversive equally of morals and of government : other political motives concurring at the same time, the Order was abolished in France by a royal edict, in the year 1762, and their colleges and possessions alienated and sold. Pope Ganganelli, on the 21st, of July, 1773, signed a brief for the final suppression of the Jesuits.

This account is chiefly given on the authority of Dr. Gregory's History of the Church ; and considering that it comes from an avowed enemy of the Catholic religion, is, upon the whole, a faithful description of this famous Order.

When the present king of Spain, Ferdinand VII. was restored to his crown and kingdom, by the exertions of the English, under the Duke of Wellington, and those renowned patriots the Spanish Cortes, he attempted to restore the Inquisition and the Order of the Jesuits ; but the Revolution which afterwards took place in that kingdom thwarted these tyrannical intentions—it is hoped for ever. The present Emperor of Russia, Alexander, has recently forbidden the Jesuits from exercising their functions in his dominions.

It cannot yet be denied, that to this Order the world has been indebted for the encouragement they have given to arts, science, and literature ; and their various knowledge will long be esteemed, while their immoralities are detested.

In England there is a college or monastery of Jesuits, situate in the county of Lancaster : that establishment is conducted in a very respectable manner ; and the members conduct themselves in the true spirit of their religion, without embroiling themselves with the affairs of the world.

Mosheim, and other writers, have given us the following account of the truly respectable and venerable Order of JANSENISTS, founded in France in the year 1640.

The founder of this Order was Cornelius Jansen, originally professor of divinity in the university of Louvain, and afterwards bishop of Ypres, in Flanders. This eminent and learned person became early attached to the writings of St. Augustine, and had imbibed all that father's opinions concerning the nature of human liberty and divine grace. The chief labour of his life was exhausted in digesting these opinions into a regular treatise, which, in honour of his master, he entitled *Augustinus*. He left the work complete at his death, in 1638, and submitted it, by his last will, to the holy see. The publication might, possibly, have passed with little notice ; or, at most, like many other speculations, have enjoyed only a temporary celebrity, if the imprudence of the Jesuits, who were alarmed by an imaginary attack on their infallibility, had not selected it as an object on which they might display their unbounded influence. The famous cardinal Richelieu was not favourably disposed to the memory of its author, who, in a former work, had condemned the politics of France ; and, therefore, uniting with the Jesuits, he procured the condemnation of the work of Jansen, by successive bulls. Persecution generally produces opposition ; and, perhaps, the unpopularity of the Jesuits might tend considerably to increase the disciples of Jansen. His doctrines were embraced by a considerable party, both in France and the Netherlands, and had the honour to rank among their defenders James Boonen, archbishop of Malines, Libertus Fromond, Anthony Arnauld, Blaise Pascal, Peter Nicholas, Pasquier du Quesnel, and many others of scarcely inferior reputation. The utmost vigilance of the church could not exclude the spirit of Jansenism from penetrating the convents themselves ; but none was so distinguished as the female convent of Port Royal, in the neighbourhood of Paris. These nuns observed the strict rules of the Cistercians : the vale in which the convent was situated soon became the retreat of the Jansenist penitents, and a number of little huts were presently erected within its precincts. After various vicissitudes of persecution, in 1709, the nuns refusing to subscribe the declaration of Alexander VII., the weak and intolerant Louis XIV. ordered the whole building to be utterly demolished.



Anderson sc.

P. 60.

Auricular Confession of the Catholics.



Anderson sc.

p. 61.

The Sacrament of Extreme Unction.

The principal tenets of the Jansenists are as follow : 1. That there are divine precepts, which good men, notwithstanding their desire to observe them, are, nevertheless, absolutely unable to obey : nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience. 2. That no person, in this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind. 3. That, in order to render human actions meritorious, it is not requisite that they be exempt from necessity, but that they be free from constraint. 4. That the Semipelagians err greatly in maintaining that the human will is endowed with the power of either receiving or resisting the aids and influences of preventing grace. 5. That whoever affirms that Jesus Christ made expiation, by his sufferings and death, for the sins of all mankind, is a Semipelagian.

It will be observed, that the Jansenists hold some opinions not very much unlike some of the Calvinian tenets : the irresistible grace of God, and the declaration that Christ did not make an expiation for the sins of all mankind, savours strongly of Calvinism. Many of the English catholics are attached to Jansenism.

This history of the Roman Catholic Religious Orders may be concluded by the following account of a Society formed a few years ago in America, under the title of the Order of St. Sulpicius. The author is indebted for this information to an amiable Benedictine Monk.

The persons forming this society were fortunate enough to escape the horrors and dangers of the French Revolution ; and saving a small remnant of their property, they took refuge in the United States, and established themselves at Baltimore ; where, conformably to their profession, they engaged themselves to communicate religious and literary instruction. In the beginning their labours were confined to the instruction of young men, destined for the church ; but the candidates for the priesthood being few in that country, they afterwards admitted respectable persons of every description, to the participation afforded by their institution. Those that profess the catholic communion are regularly instructed in the doctrines and practices peculiar to their church ; whilst the Protestants are merely obliged to attend the places of worship to which they respectively belong. By this impartial and equitable line of conduct, proper discipline, and a strict attention to their professional duties, they have founded one of the most respectable literary establishments of the present day. Their course of education is not limited to the study of Greek and Latin, Literature, Philosophy, and the different branches of the Mathematics ; but comprehends the liberal and ornamental arts ; as dancing, music, botany, natural history ; and the living languages.

Besides these advantages that may be considered purely local and academical, the benefits of this college are extended to the whole country. The inhabitants of Baltimore and its vi-

cinity are particularly benefitted by the residence of these worthy ecclesiastics ; for, notwithstanding their professional duties, they do not neglect the cultivation of those arts which are subservient to the comforts of life. They have a regular portion of land, sufficient to furnish their numerous community with abundance of fruit and vegetables of every kind ; and they have naturalized many exotics ; including a great number of the productions of the West Indies, without any shelter or artificial heat. In their green and hot-houses they raise such plants as cannot thrive in the open air, for the purpose of botanical improvement, and the benefit of the curious. They have also erected an elegant little church, in the most ancient style of architecture. Thus they contribute to diffuse a taste for the fine arts ; while the labouring and manufacturing parts of the community are benefitted by obtaining employment under them.

The following authorities have been consulted in describing the Roman Catholic religion, and religious ceremonies ;—*The Creed of Pope Pius IV.* :—*The Decrees and Catechism of the Council of Trent* :—*The Catholic Christian Instructed*—and many other authors.

In addition to the previous full details of the catholic religion and ceremonies, the reader will be gratified and instructed by the following eloquent passages from the Life of Chaucer :—

The authors or improvers of the Romish religion were perfectly aware of the influence which the senses possess over the heart and the character. The buildings which they constructed for the purposes of public worship are exquisitely venerable. Their stained and painted windows admit only a “ dim religious light.” The magnificence of the fabric, its lofty and concave roof, the massy pillars, the extensive aisles, the splendid choirs, are always calculated to inspire the mind with religious solemnity. Music, painting, images, decoration, nothing is omitted which may fill the soul with devotion. The uniform garb of the monks and nuns, their decent gestures, and the slowness of their processions, cannot but call off the most frivolous mind from the concerns of ordinary life. The solemn chaunt and the sublime anthem must compose and elevate the heart. The splendour of the altar, the brilliancy of the tapers, the smoke and fragrance of the incense, and the sacrifice, as is pretended, of God himself, which makes a part of every celebration of public worship, are powerful aids to the piety of every sincere devotee. He must have a heart more than commonly hardened, who could witness the performance of the Roman catholic worship on any occasion of unusual solemnity, without feeling strongly moved.

Whatever effect is to be ascribed to such spectacles, was generated in ways infinitely more multiform in the time of Chaucer, than in any present country of the Christian world. Immense sums of money had been bequeathed by the devout and the timorous to pious and charitable purposes. Beside the

splendour of cathedrals and churches not now easily to be conceived, the whole land was planted with monastic establishments. In London stood the mitred abbeys of St. John and of Westminster, in addition to the convents of nuns, and the abodes of monks and of friars, black, white, and grey. Every time a man went from his house he met some of these persons, whose clothing told him that they had renounced the world, and that their lives were consecrated to God. The most ordinary spectacle which drew together the idle and the curious, was the celebration of some great festival, the performance of solemn masses for the dead, or the march of some religious procession, and the exhibition of the *Bon Dieu* to the eyes of an admiring populace. Henry VIII., the worse than Vandal of our English story, destroyed the habitations and the memorials which belonged to our ancient character, and exerted himself to the best of his power to make us forget we ever had ancestors. He who would picture to himself the religion of the time of Chaucer must employ his fancy in rebuilding these ruined edifices, restoring the violated shrines, and collecting again the scattered army of their guardians.

Besides every other circumstance belonging to the religion of this period, we are bound particularly to recollect two distinguishing articles of the Roman catholic system ; prayer for the dead, and the confession of sins. These are circumstances of the highest importance in modifying the characters and sentiments of mankind. Prayer for the dead is unfortunately liable to abuses, the most dangerous in increasing the power of the priest ; and the most ridiculous, if we conceive their masses (which were often directed to be said to the end of time) and picture to ourselves the devout of a thousand years ago shoving and elbowing out, by the multiplicity of their donations of this sort, all posterity, and leaving scarcely a bead to be told to the memory of the man who yesterday expired. But, if we put these and other obvious abuses out of our minds, we shall probably confess that it is difficult to think of an institution more consonant to the genuine sentiments of human nature, than that of masses for the dead. When I have lost a dear friend and beloved associate, my friend is not dead to me. The course of nature may be abrupt, but true affection admits of no sudden breaks. I still see my friend ; I still talk to him. I consult him in every arduous question ; I study in every difficult proceeding to mould my conduct to his inclination and pleasure. Whatever assists this beautiful propensity of the mind, will be dear to every feeling heart. In saying masses for the dead, I sympathise with my friend. I believe that he is anxious for his salvation ; I utter the language of my anxiety. I believe that he is passing through a period of trial and purification ; I also am sad. It appears as if he were placed beyond the reach of my kind offices ; this solemnity once again restores to me the opportunity of aiding him. The world is busy and elaborate to tear him from my recollection ; the hour

of this mass revives the thought of him in its tenderest and most awful form. My senses are mortified that they can no longer behold the object of their cherished gratification ; but this disadvantage is mitigated, by a scene, of which my friend is the principle and essence, presented to my senses.

The practice of auricular confession is exposed to some of the same objections as masses for the dead, and is connected with many not less conspicuous advantages. There is no more restless and unappeasable propensity of the mind than the love of communication. The desire to pour out our soul in the ear of a confidant and a friend. There is no more laudable check upon the moral errors and deviations of our nature, than the persuasion that what we perpetrate of base, sinister, and disgraceful, we shall not be allowed to conceal. Moralists have recommended to us that, in cases of trial and temptation, we should imagine Cato, or some awful and upright judge of virtue, the witness of our actions ; and that we should not dare to do what he would disapprove. Devout men have pressed the continued recollection of the omnipresence of an all-perfect Being. But these expedients are inadequate to the end they are proposed to answer. The first consists of an ingenious effort of the fancy, which we may sometimes, but cannot always, be prepared to make. The second depends upon the abstruse and obscure image we may frame of a being, who, thus represented, is too unlike ourselves to be of sufficient and uniform operation upon our conduct. The Romish religion, in the article here mentioned, solves our difficulties, and saves us the endless search after an associate and an equal in whom we may usefully repose our confidence. It directs us to some man, venerable by character, and by profession devoted to the cure and relief of human frailties. To do justice to the original and pure notion of the benefits of auricular confession, we must suppose the spiritual father really to be all that the office he undertakes requires him to be. He has with his penitent no rival passions nor contending interests. He is a being of a different sphere, and his thoughts employed about widely different objects. He has with the person he hears, so much of a common nature, and no more, as should lead him to sympathise with his pains, and compassionate his misfortunes. In this case we have many of the advantages of having a living man before us to fix our attention and satisfy our communicative spirit, combined with those of a superior nature which appears to us inaccessible to weakness and folly. We gain a friend to whom we are sacredly bound to tell the little story of our doubts and anxieties, who hears us with interest and fatherly affection, who judges us uprightly, who advises us with an enlightened and elevated mind, who frees us from the load of undivulged sin, and enables us to go forward with a chaste heart and purified conscience. There is nothing more allied to the barbarous and savage character than sullenness, concealment, and reserve. There is nothing which operates more powerfully

The first settlement in Boston was made by a group of Puritan ministers and laymen who had fled from the Massachusetts Bay Colony in 1630. They were led by John Winthrop, who had been appointed governor of the colony. The group of settlers, known as the "Winthrop Fleet," arrived in Boston in September 1630. They found a small, isolated settlement on a peninsula in the harbor. The settlers were determined to build a new city, one that would be a model of Puritanism. They named the city "Boston" in honor of Boston, Lincolnshire, in England. The city grew rapidly, and by 1640, it had a population of over 1,000 people. The settlers were known for their strict adherence to the Puritan faith, and they were often criticized by other groups in the colony. However, they were also known for their hard work and their dedication to building a better life for themselves and their children. The city of Boston has since become one of the most important cities in the United States, and it is known for its rich history and its many landmarks.



Reed, Stiles & Co. sc.

Procession of the Host or Consecrated Wafer.

to mollify and humanise the heart than the habit of confessing all our actions, and concealing none of our weaknesses and absurdities.

Several other circumstances in the Roman Catholic religion, as it was practised in the fourteenth century, co-operated with those which have just been mentioned, to give it a powerful ascendancy over the mind, and to turn upon it a continual recollection. One of these is to be found in the fasts and abstinences of the church. These were no doubt so mitigated as scarcely to endanger any alarming consequences to the life or health of the true believer. But they at least interfered, in some cases, to regulate the diet, and in others to delay the hours of customary refection. One hundred and seventy-six days may easily be reckoned up in the calendar, which were modified by directions of this sort. Thus religion, in its most palpable form, was continually protruded to the view, and gained entrance into every family and house.

Again: Extreme Unction is one of the seven sacraments of the Roman Catholic religion. A few days ago a person of this persuasion paid me a visit, and in the course of conversation informed me, that his near kinsman lay at the point of death, that he would be buried in a week, and that after the hurry of that affair was over he would call upon me again. I was surprised at the precision, as well as the apathy, with which my visitor expressed himself, and asked how he was enabled to regard this business as entirely arranged. He replied, that he had no doubt of the matter, and that the physician had informed the dying man he had only 24 hours left, in which to arrange his worldly affairs and the concerns of his soul. This was to me new matter of astonishment: nothing can be more obvious than that to inform an expiring man that he is at the point of death, partakes something of the nature of administering to him a dose of poison. It is equally clear that, in the view of any rational religion, it is the great scope of a man's moral life, the propensities which have accompanied him through existence, and the way in which he has conducted himself in its various relations, that must decide upon his acceptance or condemnation with his unerring judge.

But such are not the modes, nor such the temper of the Roman Catholic faith. The preparation for death is one of its foremost injunctions. The Host, that is, the true and very body of his Redeemer, is conducted in state to the dying man's house, conveyed to his chamber, and placed upon his parched and fevered tongue; he is anointed with holy oil; and, after a thousand awful ceremonies, dismissed upon his dark and mysterious voyage. every thing is sedulously employed to demonstrate that he is a naked and wretched creature about to stand before the tribunal of an austere and rigorous judge; and that his blameless life, his undaunted integrity, his proud honour, and his generous exertions for the welfare of others, will all of them little avail him on this tremendous and heart-appalling

occasion. The chamber of the dying man is the toilet of his immortal soul, at which it must be delicately and splendidly attired, before it presume to enter the courts of the King of heaven. This scene, perhaps, produces a stronger effect upon the spectators than upon the object for whom it is performed.

Death, in the eye of sobriety and reason, is an inevitable accident, of which we ought not to make too anxious an account. "Live well," would be the recommendation of an enlightened moralist; "and die as you can." It is in all cases a scene of debility and pain, in which human nature appears in its humblest and most mortifying aspect. But it is not much. Let not the thought of death taint all the bewitching pleasures, and all the generous and heroic adventures of life.

The Roman Catholic doctrine, on the topic of a Christian's death-bed, was perhaps a no less fruitful source of pusillanimity, than the lessons of chivalry and romance were of gallantry and enterprise. The noblest and most valorous knight often died with a cowl on his head, and a hair-shirt bound about his languid frame. The priest eloquently declaimed to him on his manifold and unexpiated crimes done in his days of nature. He saw nothing before him at the best but purging fires, and a tedious and melancholy train of salutary tortures. To abridge and soften these, he often bequeathed no inconsiderable part of his worldly fortune. Achilles, in the retreat of the Pagan dead, is made by Homer passionately to declare how willingly he would change his state for that of the meanest plough-boy who is cheered by the genial beams of the sun: with much more reason might this exclamation be adopted by a person entering upon the Romish purgatory.*

* Life of Chaucer, vol. 1. page 71 to 83.

NOTE TO PAGE 51—(OMITTED.)

The practice of inflicting self-punishment, in some instances, has degenerated, or rather risen, into an occasion of rejoicing, or some mere form. I know not precisely whence arose the Irish custom of passing between the two fires of Beal.

In the old Irish glossaries, noticed by Mr. Lhuwyd, mention is made that the Irish druids used to light the solemn fires every year, through which all four-footed beasts were driven as a preservative against contagious diseases.

The Irish still preserve the ancient custom, and light the fires in the milking yards; the men, women, and children, pass through, or leap over these sacred fires; and the cattle are driven through the flames on the first of May.

St. John's eve is another of those festivals, at which time the sacred fires are lighted in every district throughout the kingdom, to the amount of many thousands; in the remote part of the country, all families extinguish their domestic fires, which must be re-lighted from the bonfire.

In Ireland is an ancient cave and chapel, dedicated to St. Patrick.

SECTION II.

THE GREEK CHURCH.

THE greatest division of the Christian Church, that has yet taken place, and one more ancient than any other that has become permanent, is into the Eastern and Western Churches. The respective limits of the two departments have had frequent variations, but, generally, the Eastern Church has included all who acknowledge the religion of Christianity in Asia, Africa, and the eastern parts of Europe. The Western Church includes the central and western countries of Europe, from which have sprung all the churches on the continent of America.

These two portions of Christendom have been commonly denominated in modern times, the Greek and Latin Churches. The eastern was called the Greek Church because it included ancient Greece ; its principal centre was at Constantinople, and the public proceedings of the Church, together with their forms of worship, have been, generally, in the Greek language. The Western has been denominated the Latin Church, as its principal seat was at Rome, and the Latin language has been generally used in the liturgies and public transactions of the Church.

The primary cause of this ancient division, which became the source of great calamities to the Christian world, was the removal of the seat of empire from Rome to Constantinople.

The cave appears to have been cut out of the solid rock. Within it is a very small rill of water, issuing from the rock at the side of the chapel, and passing through it.

To this chapel and cave, on a certain day in each year, and on Patrick's day in particular, the natives pay their devotions in pilgrimages, which, for certain stages, they undertake barefoot ; but when they come to a certain spot in the way, they go on their bare knees, and continue their devotions all the way to the cave, on stone and gravel, intermixed with heath and grass.

During their devotions at the cave, there is great struggling to get a drop of the water, with which the cripples, and those who have bad ulcers, are sure to wash themselves, in hopes of being made well. They then put on shoes and stockings, and being now merry, are no longer concerned for the sins that were the cause of this severe penance ; then they return in haste, both men and women, to a green spot on the side of a hill, and begin dancing and carousing for the rest of the day, which seldom passes without a general fight, or scuffle ; terminating, however, through the interference of the old men and women, in good humour ; after which they retire to their respective homes, without retaining the least feeling of animosity against each other.

This event took place in the year 330, a few years after the emperor Constantine had embraced the Christian faith, and the pagan persecutions ceased. The church now released from the oppressions which had been endured ever since the ascension of Christ, in the enjoyment of external prosperity, decorated with the splendours of wealth and power, became the object of attention to worldly minds, and declined from that purity and internal peace which had been, hitherto, its greatest ornament and strength. The jealousies, which naturally arose between the modern and ancient capital, became, in their progress, as injurious to the peace of the church, as they were fatal to the perpetuity of the empire.

In the first ages of Christianity all of its ministers possessed an equality of office. The terms, Bishop, Elder, Minister, are used in the New Testament, interchangeably, referring to the same office, with the same rights and duties in the church. A number of churches, within certain convenient limits, usually united together, for their mutual benefit, for additional strength, and for the proper maintenance of gospel order, which would naturally become an established ecclesiastical body. For the sake of convenience and due order of proceeding, the pastor of the church in the principal town gradually became the standing moderator and presiding officer of the body. By degrees this distinction was claimed as a matter of right, and, with more or less reluctance, was acceded to by the other pastors and churches. This led to the establishment of bishops as a superior order of clergy in the Christian church.

Upon the same principle that the clergy of the provincial towns acquired a superiority over their brethren in the vicinity, the bishops of the great cities claimed a precedence above all others of the episcopal order. This led to a distinct denomination in the clerical office. An additional authority and supremacy were given by the Christian emperors to the bishops of Rome, Constantinople, Antioch, and Alexandria, who exercised a certain controul over all other bishops and churches, and were dignified by the title of Patriarchs. As the declining purity and increasing opulence of the church afforded additional motives to aspiring ambition, the patriarch of Constantinople, with the countenance of the imperial city, gradually acquired a superiority over those of Antioch and Alexandria, while the patriarch of Rome, through a variety of concurring causes, was rapidly increasing his dominion over all the churches of the West. These two ambitious prelates had been too successful in their progress to wealth and power to endure with patience the sight of a rival. One presiding in the metropolis, and the other in the most august city of the empire, each claimed the supremacy, and, in vindication of their claims, involved the respective portions of the church in perpetual contentions. While good men exceedingly regretted these events, which brought so great a reproach upon the Christian cause, all attempts to reconcile the contending par-



Anderson, sc.

p. 62

Passing through the fires on St. John's Day.



Anderson sc.

p. 98.

Worshipping in St. Patrick's Cave.



p. 112

Portrait through the glass on St. John's Day.



p. 113

Worshipping in St. Patrick's Church.

ties seemed ineffectual. At times the contest would abate for a season, but various causes were constantly increasing the alienation.

In the beginning of the seventh century, one of the gloomiest periods of the church, about the time of the rise of Mahometanism, Phocas, an inhuman tyrant, who had obtained the imperial crown at Constantinople by the murder of the reigning emperor, knowing in what a light his character must be viewed in that city, and desirous to obtain support in the distant provinces, proclaimed Boniface, the patriarch of Rome, universal bishop of the Christian church. All others were directed to acknowledge his supremacy. As a violent death soon deprived the tyrant of power to enforce his command, and as his reign was considered a usurpation, the edict of Phocas was generally treated with contempt. The Roman pontiff, however, has never ceased to assert his supremacy, from that time, and has condemned as schismatics all Christians who do not acquiesce in his arrogant pretensions.

In the next age the breach between the Eastern and Western churches was widened by violent contentions respecting the worship of images. This practice was advocated by the Latins, and violently opposed by the Greeks. The latter, however, after the long controversy had subsided, gradually fell into the practice, and adopted the error of the churches of the West. But "the great schism," as it has generally been called by ecclesiastical writers, may be considered as established, from the time of the claim of the title of Universal Bishop by the Roman Pontiff. And, from that time to the present, there has been an alienation between the Greek and Latin Churches which no efforts have been able to reconcile. The separation, however, was not considered as confirmed, till about the middle of the ninth century.

The Eastern, or Greek Church, may be considered as divided into *two* distinct communities. The *first*, that of the Greek Christians, properly so called, who agree in all points of doctrine and worship with the Patriarch residing at Constantinople, and are subject to his jurisdiction.

The *second* comprehends those Christians who are not subject to the Patriarch of Constantinople, and who differ, in some respects, from him in doctrine and forms of worship.

PART I.

Of the Greek Church subject to the Patriarch of Constantinople.

The *Oriental* or *Greek* church is the most ancient of all Christian churches ; for, though it may be granted that the Roman pontiff had acquired a spiritual, or rather a temporal jurisdiction, before the patriarch of Constantinople, and perhaps before any other Oriental patriarch, yet it cannot be doubted that

the first Christian church or society was established at Jerusalem.

The next churches were, doubtless, those of Syria and Greece ; and if ever St. Peter was at Rome, which has not yet been fully ascertained, it was not till after he had been bishop of Antioch ; so that the *Latin* church is unquestionably the daughter of the *Greek*, and is indebted to her for all the blessings of the gospel : a truth which one of her own bishops acknowledged in the Council of Trent.

“ The law went out of Zion, and the word of the Lord from Jerusalem.” This city was the mother of all churches ;—the original emporium of the Christian faith ; the centre from which the healing rays of Christianity diverged and spread over the world.

In the history of the *Greek Church*, from the fatal separation in the ninth century, little occurs, that is interesting, excepting the *Crusades*, or holy wars, and the vast accession that was made to it by the conversion of the Russian dominions, till about the middle of the fifteenth (1453,) when Mahomet the II. took Constantinople, and overthrew the Grecian Empire, under *Constantine Palæologus*, the last of the Byzantine Cæsars. With the empire of the Greeks, their religious establishment was overthrown ; and though a partial toleration was at first permitted, the religious despotism of their conquerors soon contracted it within more confined limits, and reduced the Christian religion and its professors to the miserable state in which they now exist under the yoke of the *Ottomans*. The Greek church still subsists under the sceptre of Mahomet. But how does it subsist ? Like the tree (says the venerable Bishop Horne) that had suffered excision, in the dream of the Chaldean monarch ; its root indeed remains in the earth, with a band of iron and brass, and it is wet with the dew of heaven, until certain times shall have passed over it ; at the expiration of which, it may come into remembrance before God, and again bud, and put forth its branches, and bear fruit, for the shadow and support of nations yet unknown. But at present its condition is not to be envied or coveted. The Mahometan power has been raised up to be the Pharaoh, the Nebuchadnezzar, and the Antiochus Epiphanes of these last days, to the Eastern churches. Let those therefore that now stand, “ be watchful, and strengthen the things that remain, that are ready to die,” lest they also fall. The promise of divine protection, and indefectible subsistence is not made to any particular church or churches, but to the church of Christ in general ; and as the Seven Churches of Asia have, of a long time, almost wholly disappeared, and the glory of the Greek Church has for ages been wretchedly obscured, so may any church or churches, however flourishing now, be one day equally obscured : and, sooner or later, even wholly extinguished and forgotten.

DISTINGUISHING DOCTRINES.—The Greek church agrees in most things with either the *church of Rome*, or the *Reformed* ;

i. e. the *Protestant* church ; wherein it differs from the one, it, for the most part, agrees with the other. Many of the corruptions of the church of Rome arose before the final separation took place between it and the Greek church ; and, as many of these had their origin in the East, they continued in both churches after the division, so that, in the Greek church, may be found many of what we consider as errors in the Latin church : but, though the former has departed widely from the faith which it once professed, and is now sunk into deplorable ignorance and superstition, it can scarcely be admitted that it is so very corrupt as the latter.

It agrees with the reformed church, in disowning the pretended supremacy and infallibility of the Pope, and the church of Rome as the true Catholic church ; and in rejecting purgatory by fire,—*graven* images,—the celibacy of the secular clergy,—and in administering the sacrament in both kinds ; but it differs from it in the number of sacraments,—in using *pictures*,—in admitting the invocation of saints,—in transubstantiation, and, of course, the adoration of the host ; and, though it rejects purgatory, it has something that may be said to resemble it ; and it admits masses and services for the dead.

But as this church has no public or established articles of faith, like those of the United church of England and Ireland, &c. we can only collect what are its doctrines, from the councils whose decrees it receives,—from the different offices in its liturgies,—and from the catechisms which it authorises to be taught.

The Holy Scriptures, and the decrees of the first *seven general* councils, are acknowledged by the Greeks as the rule of their faith ; and the doctrine of the Trinity, together with the articles of the Nicene and Athanasian creeds, are received by them, in common with most other Christians. In one particular indeed, they differ from the other churches of Europe, whether Romish or reformed, viz. in believing that the Holy Spirit proceeds from the Father *only*, and not from the Father and the Son ; and, in defence of this opinion, they appeal to the Holy Scriptures,*—ecclesiastical history,—the acts of councils,—the writings of the Fathers,—ancient manuscripts, and especially to a copy of the *Nicene* or Constantinopolitan creed, engraven on two tables of silver, and hung up in the church of St. Peter at Rome, by order of Leo III., in the beginning of the 9th century, where, we are told, it still appears without the interpolation in dispute. They assert, that the bishops of the church of Rome, without consulting those of the Eastern churches, and without any regard to the anathema of the council of *Ephesus*, have added the word *Filioque* (and the Son) in the Nicene creed : Yet, to remove all suspicion of their entertaining any heterodox opinion in regard to the third person of the ever blessed Trinity, they declare, that “ they acknowledge

*See St. John xv. 26.

the Holy Spirit to be of the same substance with the Father and the Son ;—to be God from eternity, proceeding from the essence and nature of the Father, and to be equally adored.”

They have seven sacraments, or, as they term them, *mysteries* ; which are defined to be, “ ceremonies or acts appointed by God, in which God giveth, or signifieth, to us his grace.” This number they have probably received from the Latin church, several of them having no foundation in antiquity as sacraments. They are, 1. *Baptism* ; 2. The *Chrism*, or baptismal unction ; 3. The *Eucharist*, or sacrament of the Lord’s Supper ; 4. *Confession* ; 5. *Ordination* ; 6. *Marriage* ; and, 7. The *Euchelaion*, or Mystery of the *Holy Oil*, with prayer.

Of these, *Baptism* and the *Eucharist* are deemed the chief ; both which, together, with the *Baptismal Unction* and *Confession*, are to be received by all Christians ; but of the other three, none, not even the *Euchelaion*, is considered as obligatory upon all.

With respect to *baptism*, I am not aware that they hold any peculiar opinions as to its *nature* ; but they lay so great stress on its *necessity* to salvation, that, with the church of Rome, they admit of lay baptism when a priest or deacon cannot be had to administer it ; and they never repeat it on any occasion whatever. They baptise by immersion, and they use the *trine immersion*, or form of dipping the child thrice in water ; but, previous to baptism, the child, though not two months old, must be solemnly initiated into the church, as a *catechumen*, through the medium of its sponsors, when *exorcism* is used ; and the other rites and ceremonies connected with the administration of this sacrament are equally singular. Formerly only one sponsor was required, and there have been regulations to prevent more ; but they are not now observed ; nor is the number limited in the Greek church. It is however not unworthy of notice, that a godfather is not permitted to marry his goddaughter.

When the child is baptised, the priest proceeds immediately to anoint it with the *holy chrism* ; for this, though reckoned a *distinct* mystery, is inseparable from baptism. Previous to baptism, the child was anointed with oil, which was likewise used in the consecration of the baptismal water ; but this *chrism* is a very different thing from it,* and consists of various oils, and other precious ingredients, which, in different proportion, are all boiled together, and afterwards solemnly consecrated by a bishop. It can be prepared *only* by a bishop, and only on Maunday Thursday, *i. e.* Thursday in Passion Week ; and, as the anointing with it is substituted in place of the apostolical rite of laying on of hands, called confirmation in the churches of Rome and England, and is occasionally used for some other purposes, great quantities of it are of course prepared at once,

*It likewise differs from, and is much more costly than, the *chrism*, or ointment, which was used for confirmation in the ancient church, and which was made simply of oil olive, and the balm of Gilead.

and distributed* among the different churches of each diocese. This anointing the Greeks call “the seal of the gift of the Holy Ghost ;” which words the priest repeats while he applies the *chrism*, or holy oil, to the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, of the child.

Immediately after, or some days after, as ordered, the child is again brought to the church ; when the priest, after praying for it, unties its girdle, and linen clothes ; and then, taking a new sponge, moistened with clean water, he washes its face, breast, &c. saying, “Thou hast been baptised, enlightened, anointed, sanctified, and washed, in the name of the Father, and of the Son, and of the Holy Ghost, now, and for ever, even unto ages of ages. Amen.”

The last ceremony appended to baptism, is that of the *tonsure*, or cutting the hair of the child’s head in the form of the cross ; when the priest offers up for it several prayers, all alluding to the rite to be performed ; and then cuts its hair crosswise, saying, “N. the servant of God, is shorn, in the name of the Father, and of the Son, and of the Holy Ghost,” &c. as above.

For the celebration of the Lord’s Supper, the Greeks have three liturgies that are occasionally used, viz. that of *St. Chrysostom*, which is in ordinary daily use ; that of *St. Basil*, used upon all the Sundays of the great fast, or lent, except Palm Sunday ; upon Holy Thursday and Saturday, or Easter Eve ; upon the vigils of Christmas and the Epiphany ; and upon *St. Basil’s* day ;—and that of the *Pre-sanctified*, which is used on all the week days during the great fast, except Saturdays, Sundays, and the Lady Day. The liturgies of *St. Chrysostom* and *St. Basil* are supposed to have been considerably corrupted, particularly the former ; in their present state there is no essential difference between them ; and the office of the *Pre-sanctified* is merely a form of dispensing the communion with elements which had been consecrated on the preceding Sunday, whence it has its name.

In the *offertory* there is a strange ceremony, called “*the slaying of the Holy Lamb* ;” which may be seen in *Dr. King’s Rites and Ceremonies of the Greek Church in Russia*, p. 137, &c.

The Greek church, strictly so called and considered by itself, had no notion of the Romish scholastic doctrine of *transubstantiation*. That monstrous tenet, as it has no true foundation in Scripture, so was it utterly unknown to the primitive church.

This, among other arguments, has been evinced from the frame of the ancient liturgies ; in which, after those words of our Lord, *This is my body,—This is my blood*, whereby, as the church of Rome maintains, the substance of the bread and wine is changed into the substance of his body and blood,—there is

*In round vials, or alabaster boxes, in allusion to that which *Mary Magdalen* broke and poured on our Saviour’s head.—*THOMPSON’S Travels*, vol. i. p. 394.

an express and most solemn invocation ; praying God the Father to send down his Holy Spirit to sanctify the elements, and make them the body and blood of Christ, for pardon, grace, and salvation, to those who should duly receive them. Which prayer is quite incompatible with the belief of transubstantiation, but quite consentaneous to the doctrine of our Saviour—"It is the Spirit that quickeneth : the flesh profiteth nothing : the words that I speak unto you are spirit and are life."* Now, the Greek church at the present day uses this invocation, and, in opposition to the Roman, lays the great stress of the consecration upon it. Whence it may be as clearly argued, that the Greek church, according to the voice of its liturgies, even as published by *Goar* in his *Euchologion*, owns not transubstantiation, as defined by the Romanists. It is, however, a humiliating consideration, that the Greeks, in their low depression, scarcely understood their own offices, and used many terms without any precise meaning. And therefore, when the Latins gained influence over them, they found them fit scholars for their own school ; and by every undue means, but very captivating to poverty, tutored many of them into their own opinions ; thus gaining suffrages to make it be believed, that their opinion had been all along that of the Greek church also. But others, and among them the famous but lamented Patriarch *Cyril Lucar*, have borne plain testimony against them.

It is true, in their *Orthodox Confession* (so called), transubstantiation, in the Romish sense, is roundly asserted ; but this has been transfused from their Latin teachers, whose scholastic sophistry the modern Greeks were not able to unriddle.

In this church, it is deemed essential to the validity of this holy sacrament, that a little warm water be mixed with the wine ; that the napkin, which is spread over the holy table, and answers to the *corporale* of the church of Rome, be consecrated by a bishop, and that it have some small particles of the reliques of a martyr mixed in the web, otherwise the eucharist cannot be administered. It may also be observed, that leavened bread is used in this sacrament ; that children may receive the communion immediately after baptism ; that the clergy receive the elements separately ; and that the lay communicants, of whatever age, receive both the elements together, the bread being sopped in the cup, and that they receive them standing, provided their age, &c. will admit of that posture.

Previous to receiving the communion, the *mystery of Confession* is always necessary ; the church, indeed, prescribes it to all her members four times a-year, and it is so often performed in monasteries, and much oftener by those who have made great advances in holiness ; but the laity, for the most part, confess only once in the year, to which, in Russia, they are obliged by the laws of the land ; and it is usual to do it in the great fast before Easter. It is said that they do not consider confession

*St. John, vi. 63, &c.

as a divine precept, but allow it to be only a positive injunction of the church ; but if such be really the case, it does not readily appear how it agrees with the definition of a sacrament. It used, however, to be a much more rational and edifying service here than in the church of Rome ; for the ancient Greek church, as Dr. Covil observes, commanded her penitents to confess their sins in secret to God alone ; and bade them consult their priest or pastor in what was then needful to instruct them, and “ restore them in the spirit of meekness ;” so that here the end of confession was the amendment of the penitent ; whereas, in the church of Rome, it serves rather to magnify the glory of the priest.

In the former church, the confessors pretended only to abate or remit the penance, declaring the pardon to come from God alone ; in the latter, they take upon them to remit or forgive the sin itself. But, if we may credit a learned and judicious traveller (Tournefort), the practice of confession is now much abused among the Greeks. And another learned author calls it “ one of the fundamental pillars of the Eastern churches ; the axis upon which their whole ecclesiastical polity turns ; and that, without which, the clergy would no longer have any authority or influence over the consciences of the people,” &c.*

The next in order of their *mysteries*, or sacraments, is *ordination*, and in this church they have the same division of the clergy into regular and secular, as in that of Rome ; and there are five orders of them promoted by imposition of the bishop's hands, with prayer, viz. *Readers*,† *Subdeacons*, *Deacons*, *Presbyters*, and *Bishops*.—The forms used in the ordination of deacons, priests, and bishops, are serious and significant, bearing in themselves evident marks of great antiquity ; but it does not appear that that of the reader or subdeacon is considered by them as a sacrament, or that ordination in general was so considered in the primitive church. At the consecration of a bishop, several bishops lay on their hands, together with the archbishop ; but it does not appear from Dr. King, who gives these offices at full length, that in this church the attending presbyters lay on their hands, together with the bishop, at the ordination of a presbyter, as is the practice in the church of England.

Great care used to be taken that the candidate for holy orders have no lameness, or other defect, either of body or limbs ; but the ancient discipline of the Greek church, with respect to ordination, is said to be now much neglected ; the canons being seldom consulted about the requisite age and character of the candidate, or the interval that should take place between the several orders ; so that it frequently happens that they are all conferred in the space of three or four days. Yet, in those who are candidates for the Mitre, celib-

*Ricaud's *Preface to the State of the Greek Church*, p. 12.

†This office includes singers, acolythysts, &c.

acy, and the assumption of Monastic habits, are still indispensably requisite : and hence, few or no bishops are elected from among the secular clergy, but almost every bishop elect is an *Archimandrite*, or *Hieromonachus*, i. e. an abbot or chief monk in some monastery.

This church, as well as that of Rome, seems to admit *matrimony* into the number of sacraments, on the ground of an expression of St. Paul concerning marriage, where, speaking of the union of man and wife as being a stronger tie than that of parents and children, he adds, “ this is a great *mystery*, but I speak concerning Christ and the church.”* But surely the apostle’s language would have been different and more explicit, had he meant that a Christian sacrament should be built on this text. Besides, the term *mystery* is of much greater latitude than sacrament ; every sacrament is a mystery, but every mystery is not a sacrament.

The ceremonies with which matrimony is performed in the Greek church, consists of three distinct offices, formerly celebrated at different times, after certain intervals, which now make but one service. *First*, there was a solemn service when the parties betrothed themselves to each other, by giving and receiving rings, or other presents, as pledges of their mutual fidelity and attachment. At this time the dowry was paid, and certain obligations were entered into to forfeit sums in proportion to it, if either of the parties should refuse to ratify the engagement. At this ceremony, called the *espousals* or *betrothing*, the priest gives lighted tapers to the parties to be contracted, making the sign of the cross on the forehead of each, with the end of the taper, before he delivers it.

The *second* ceremony, which is properly the marriage, is called the office of *matrimonial coronation*, from a singular circumstance in it, that of *crowning* the parties. This is done in token of the triumph of continence ; and therefore it has, in some places, been omitted at second marriages. Formerly these crowns were garlands, made of flowers or shrubs ; but now there are generally kept in most churches crowns of silver, or some other metal, for the celebration of matrimony. At the putting of them on, the priest says, “ M. the servant of God, is crowned for the hand-maid of God, N. ;” and “ N. the hand-maid of God, is crowned for the servant of God, M. in the name of the Father, and of the Son, and of the Holy Ghost ; adding thrice, “ O Lord our God, crown them with glory and honour.”

The *third* ceremony is that of dissolving the crowns on the eighth day ; after which the bride is conducted to the bridegroom’s house, immediately to enter on the cares of his family.

The Greeks have no good opinion of second marriages, and a much worse of those who engage in holy matrimony a third time ; and the *fourth* marriage is condemned as absolutely sinful. It is required that the man be above fourteen years of age, and the woman above thirteen, before they enter into the state

*Ephes. v. 32

of matrimony ; and the consent of parents or guardians is deemed so necessary, that the want of it destroys the validity of the marriage. The solemnization of marriage during the fasts is prohibited, and divorces are not frequent, nor easy to be obtained.

The *last* sacrament of the Greek church is that of the *holy oil*, or *euchelaion*, which is not confined to persons at the point of death, or dangerously ill, like the *extreme unction* of the church of Rome, but is administered, if required, to devout persons, upon the slightest malady. This ceremony, or *mystery*, as they are pleased to call it, is chiefly founded upon the advice of St. James, ch. v. ver. 14. 15. but is not deemed necessary to salvation ; and it is well that it is not, for seven priests are required to administer it regularly, and it cannot be administered at all by fewer than three.

This oil may be consecrated by a priest ; and when consecrated, each priest, in his turn, takes a twig, and dipping it in the oil, now made holy, anoints the sick person crossways, on the forehead, on the nostrils, on the paps, the mouth, the breast, and both sides of the hands, praying that he may be delivered from the bodily infirmity under which he labours, and raised up by the grace of Jesus Christ.

This service the Latins, who are desirous to make all the ceremonies of the Greek church coincide with their own, consider the same as, or equivalent to, extreme unction : but though the Greek church reckons it in the number of her mysteries or sacraments, it differs from the Roman sacrament in its not being confined to persons *periculose ægrotantibus, et mortis periculo imminente*, and in its adhering more closely to the text on which it is founded, by requiring more priests than one to administer it.

The *invocation of saints* is practised in the Greek as well as in the Roman Church. They pay a secondary adoration to the Virgin Mary, to the twelve apostles, and to a vast number of saints with which the Greek kalender abounds ; but they deny that they adore them as believing them to be gods. The primary object of all religious worship is undoubtedly the Supreme Being ; and the homage paid to those saints is only a respect, as they define it, due to those who are cleansed from original sin, and admitted to minister to the Deity, “ thinking it more modest, and more available, to apply to them to intercede with God, than to address themselves immediately to the Almighty.” Thus, as to the *object*, they assert that they are clearly distinguished from idolaters, notwithstanding their offering prayers, and burning incense to their saints.

But however plausible this reasoning may at first sight appear, it certainly implies the ascription of the divine and incommunicable attribute of *ubiquity* to the saints, and it will be difficult to reconcile it with that text of St. Paul, “ There is one God, and one Mediator between God and men, the man Christ Jesus.”*

* 1 Tim. ii. v.

Though the members of this church abhor the use of carved or *graven* images, and charge the Latins with idolatry on that account, they, notwithstanding, admit into their houses and churches the pictures of our Saviour, the Virgin Mary, and a whole multitude of saints, to instruct, they say, the ignorant, and to animate the devotions of others. These pictures are usually suspended on the partition or screen that separates the chancel from the body of the church, which, from thence, receives the name of *Iconostos*; and they honour them by bowing, kissing them, and offering up their devotions before them: they likewise sometimes perfume them with incense.

This church, at the celebration of the Lord's Supper, commemorates the faithful departed, and even prays for the remission of their sins; at the same time, she rejects purgatory, and pretends not to determine dogmatically concerning the state or condition of departed souls. She must, however, believe in a middle or intermediate state between death and the general resurrection, and that no final judgment is passed upon the great body of mankind, till the consummation of all things, otherwise such prayers could not be offered without absurdity; and in this belief she is countenanced by most of the primitive fathers of the church, if not by several passages of scripture. This commemoration of, and these prayers for, their deceased friends, seem to have been established, partly out of respect to the dead, and for their benefit, and partly to impress on the minds of the living a sense of their mortality. It is upon the same principle that a regard is paid to the reliques of saints and martyrs, of which, it must be owned, too superstitious a use is made in this church, as well as in that of Rome.

Works of supererogation, with their consequent indulgences and dispensations, which were once so profitable, and afterwards so fatal, to the interests of this last church, are utterly disallowed in that now under consideration; nor does she lay claim, with her daughter of Rome, to the character of *infallibility*. Yet, on this head, she seems to be, like some other churches, not a little inconsistent; for, while she wisely disowns an absolute freedom from error, her clergy seem to consider their own particular mode of worship as that which is alone acceptable to God, and their own church that which alone is entitled to the character of *true* and *orthodox*, whereby they assume in effect, what they deny in terms.

Predestination is a dogma of this church: but if viewed in the same light by her members in general, as amongst the people of Russia, where Dr. King tells us it is a very prevailing opinion, viz. "as depending on the attribute of prescience in the divine nature;" few, I presume, of the most *anti-calvinistical* in this, or any country, will find much difficulty in subscribing to their doctrine on this most intricate subject.

They consider the *Septuagint* as the authentic version of the Old Testament;—acknowledge the eighty-five *apostolical canons* as of great authority;—receive nine *provincial* councils;

and allow nearly the same authority that is due to the sacred Scriptures, to the canons of the first seven oecumenical or *general* ones ; which are these :

1. The council of *Nice*, held in the year 325, under Constantine, against *Arius*, who denied the divinity of the Son, except in an inferior sense.
2. The first council of *Constantinople*, held A. D. 381, under Theodosius the Great, against *Macedonius*, who denied the divinity of the Holy Ghost.
3. The council of *Ephesus*, A. D. 431, in the reign of Theodosius Minor, against *Nestorius*, who maintained the same opinion as Arius, and asserted, besides, that our blessed Lord had two persons, as well as two natures.
4. The council of *Chalcedon*, A. D. 451, in the reign of Marcian, against *Eutyches*, who denied the humanity of Christ, and asserted that there was only one nature in him, the opposite extreme to the Nestorians.
5. The *second* council of *Constantinople*, A. D. 553, in the reign of Justinian, in which the *three chapters*, and certain doctrines of *Origen*, &c. were condemned.
6. The *third* council of *Constantinople*, in Trullo, A. D. 680, under Constantine Pogonatus, against *Sergius*, pope *Honorius*, *Macarius*, bishop of Antioch, and others, who held that Christ had but one nature and one will, and were thence called *Monothelites*.
7. The *second* council of *Nice*, A. D. 787, in the reign of Constantine and his mother Irene, against the *Iconomachi*, who condemned the use of pictures and images ; and it is on the authority of this council that the Greeks defend the use of their pictures in their churches and worship.

The Greeks observe a great number of holy days, and days of abstinence ; and keep four fasts in the year more solemn than the rest, of which that of Lent is the chief. It is even said that there is not a day in the year, which, in their church, is not either a fast or a festival ; and that the several books containing the church-service for all the days in the year, amount to more than *twenty* volumes folio, besides one large volume called the *Regulation*, which contains the directions how the rest are to be used.

They have *twenty-two* fixed and immoveable feasts, besides those of the church of England. Their other festivals are moveable, and depend upon Easter, in assigning which, they make use of the old paschal or lunar cycle, as established by the first general council of Nice.

Sermons being rarely preached among them, in many places never, or but seldom, except in Lent, and catechising being much neglected, what knowledge they still have of Christianity is thought to be chiefly owing to their strict observation of the festivals and fasts ; “ by which,” says Sir P. Ricaut, “ the people are taught as in a visible catechism the history of

Christianity.”* By these religious solemnities, the memory of our Saviour’s birth, death, resurrection, and ascension; the doctrine of the ever-blessed Trinity, and other fundamental articles of our faith, are kept alive in their minds; and, while they commemorate the sufferings of the apostles and other saints, they are animated by such glorious examples, to undergo the trials and hardships to which they themselves are daily exposed, and to endure patiently the Mahometan yoke.

They use the cross to drive away evil spirits, &c. and many of them abstain from things strangled, from blood, and from such other meats as are forbidden in the Old Testament. But it is not to be imagined, that all the various superstitions of the vulgar, or the particular opinions of every writer on the subject of religion, are, in any country, to be considered as the received dogmas of the church; yet this distinction has not, in all cases, been duly attended to, and particularly in regard to this church, respecting which, in its present state of ignorance and depression, more full and correct information is still a desideratum in the history of religion.

Dr. Mosheim refers us, for the doctrine of the Greek church, to a treatise, entitled, *The Orthodox Confession of the Catholic and Apostolic Eastern Church*, which was drawn up by *Peter Mogislaus*, metropolitan of *Kioff* or *Kiow*, in the Ukraine, in a provincial council assembled in that city, and originally meant merely for the use of his own diocese. This confession, originally composed in the Russian language, was afterwards translated into Greek, revised, approved, and confirmed, in 1643, by *Parthenius* of Constantinople, and the other three Grecian patriarchs; who decreed, “that it faithfully followed the doctrine of the church of Christ, and agreed entirely with the holy canons.”

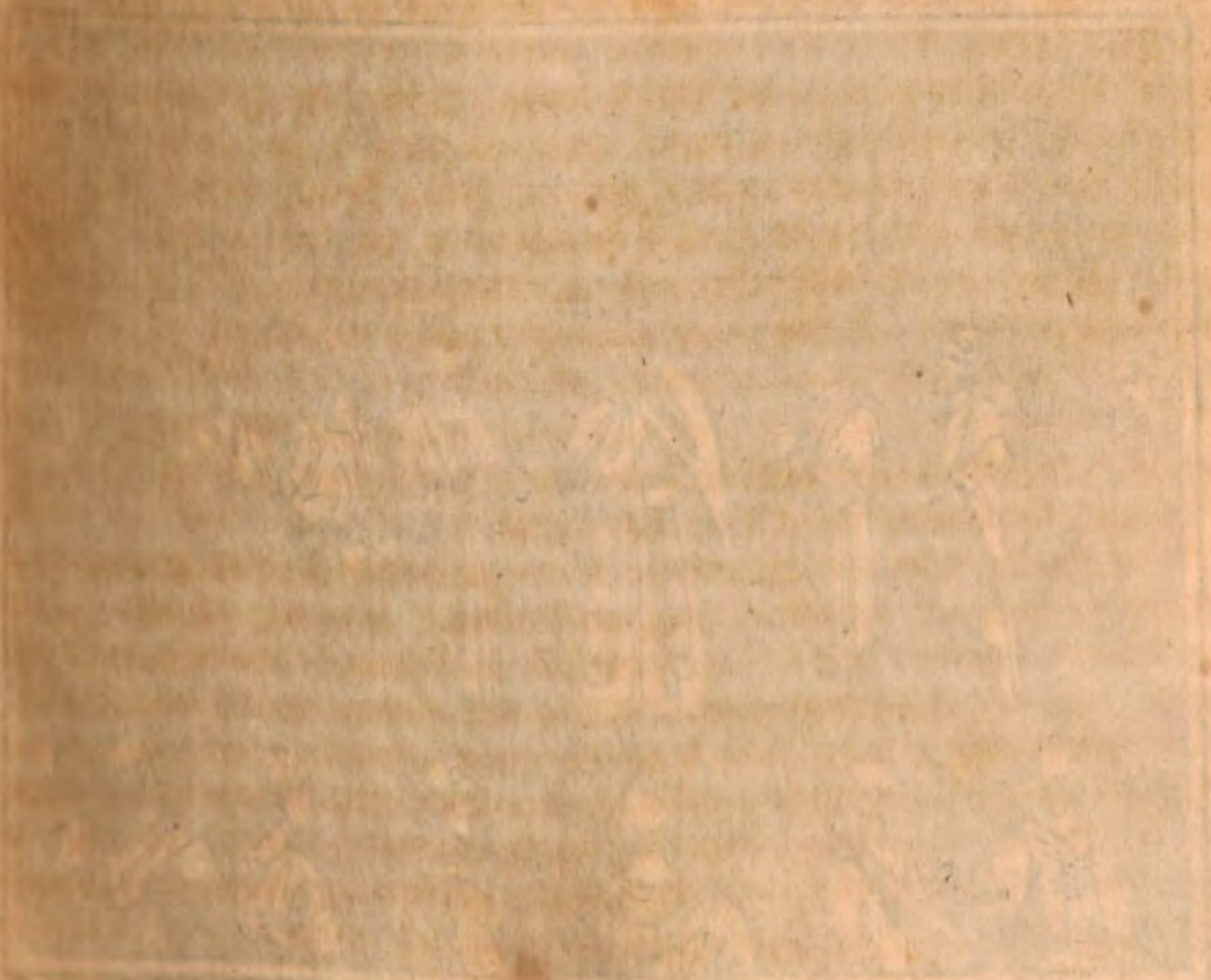
WORSHIP, RITES, AND CEREMONIES.—Much of what should belong to this head is already anticipated, and yet much still remains to be said; for the public service of the Greek church is so long and so complicated, that it is very difficult to give a clear account of it, and still more difficult to give a short one. The greatest part of it varies every day in the year, and every

* *The Present State of the Greek and Arminian Churches*, p. 16. Anno, 1678. Dr. Smith also has a very affecting remark on this subject, in his *Account of the Creek Church*.

“Next to the miraculous and gracious providence of God, I ascribe the preservation of Christianity among them,” says he, “to the strict and religious observation of the festivals and fasts of the church; this being the happy and blessed effect of those ancient and pious institutions, the total neglect of which would soon introduce ignorance, and a sensible decay of piety and religion in other countries besides those of the Levant,” &c. &c. See the whole passage in pp. 18, 19. A passage well worthy the attention of many professing Christians among ourselves.



Photograph of the
 building, 1880



Photograph of the
 church, 1880



Reed, Stiles & Co. sc.

p. 68.

Baptism in the Russian Greek Church.



Reed, Stiles, & Co. sc.

p. 98.

Worship in the Armenian Greek Church.

part of the day, except in the communion-office, where the larger part is fixed, and where, as already observed, three liturgies or offices are occasionally in use.*

The service of every day, whether it has a Vigil or not, begins in the evening of what we would call the preceding day, as among the Jews ; and, for the same reason, viz. because it is said in the Mosaic account of the creation, that, “ the evening and the morning were the first day.”—The several services for each day, according to the original or monkish institution, are, 1st, The *Vespers*, which used to be celebrated a little before sunset ; 2d, The *After-Vespers*, answering to the *Completorium* of the Latin church, which used to be celebrated after the monks had supped, and before they went to bed ; 3d, the *Mesonychtion*, or midnight service ; 4th, The *Matins*, at break of day, answering to the *laudes* of the Romish church ; 5th, The *First hour* of prayer, or *prima*, at sunrise ; 6th, The *Third hour*, or *tertia*, at the third hour of the day ; 7th, The *Sixth hour*, or *sexta*, at noon ; and 8th, The *Ninth hour*, or *nona*, in the afternoon, at the ninth hour of the day.

These are called the canonical hours ; but it was not till a late period that the *after-vespers* were added, before which, the reason assigned for the number of services being seven, was because David saith, “ Seven times a-day will I praise thee.” The greatest part of the service of this church consists in psalms and hymns, which should all regularly, according to the primary institution, be sung ; and when that was done, these daily services could not possibly have been performed in less than twelve or fourteen hours.

But the service as it now stands, and was at first drawn up in writing, is calculated for the use of monasteries ; and when it was afterwards applied to parochial churches, many of the above offices or forms, which had been originally composed for different hours of the day and night, were used as one service, without any alterations being made, to avoid repetitions ;† and it is now become the practice to read the greatest part of them, especially in parish churches ; yet still they are read in a sort of recitative, and hence the expression in the Rubric, “ The liturgy of St. Chrysostom is sung,” or other offices are *sung*.

In all the services, except in the communion, prayers and praises are offered to some saint, and to the Virgin Mary, almost as often as to God ; and in some of the services, after every short prayer uttered by the deacon or the priest, the

* The word *Liturgy* in this church constantly signifies the *communion service*, or office of the eucharist only, which was its ancient meaning in English. King Edward's liturgy contained only that office.

† Thus, likewise, in the service, of our own church, the *matins*, the *titany*, and the *communion*, which were formerly three distinct services, read at different times of the day, are now run into one service.

choir chants, "Lord have mercy upon us," thirty, forty, or even *fifty* times, successively.

But, besides those saints whose festivals are marked in the kalender, there are other saints and festivals, to which some portion of the service for every day of the week is appropriated. Thus, Sunday is dedicated to the *Resurrection*; Monday to the *Angels*; Tuesday to *St. John Baptist*; Wednesday to the *Virgin Mary* and the *Cross*; Thursday to the *Apostles*; Friday to the *Passion of Christ*; and Saturday to the *Saints and Martyrs*. For these days there are particular hymns and services, in two volumes folio, entitled *Octoechos*, to which, and the *Menæon*, the *common service*, a book which contains services common to all saints, martyrs, bishops, &c. may be considered as a supplement.

The Psalter and the Hours, i. e. the services of the *canonical hours*, fill another volume. The book of Psalms is divided into twenty portions, called *Cathisms* or sessions; *sittings*, one of which is read at a service, and each cathism is divided into three parts, called *στασεις*, the *stations, standings*, at which the *Gloria Patri* is said, and Allelujah three times, with three reverences.

The four Gospels make another volume by themselves; and whenever the gospel is read in any service, the deacon exclaims, "Wisdom, stand up. Let us hear the holy gospel." The choir, at the beginning and end of the gospel, always says, "Glory be to thee, O Lord! glory be to thee;" an ejaculation which was enjoined to be used before the gospel in King Edward's first common prayer-book.

From the Old Testament and the Epistles, extracts only are used in the service; and these, made from different books applicable to the day, are collected together in the *Menæon* or *Octoechos*, and in reading them, at every change, the deacons call out, *attend*.

The Ritual, or *Book of offices*, contains the rites of *Baptism*, *Marriage*, the *Burial Service*, &c. And the *Book of Prayer*, or the *Service*, as it is called, contains the ordinary daily prayers for the priest and deacon, in the vespers, matins, and communion offices, unless the service be changed, as it very frequently is, on account of the nature of the holiday.

All these different services are mixed together, and adjusted by the directions contained in the book of *Regulation*; and it is the difficulty of this adjustment which makes the public worship of this church so very intricate, that, as was said of the service of the church of England before the Reformation, "many times there was more business to find out what should be read, than to read it when found out."

"It is well known" says Mr. Thomson, "that they" (i. e. the Greeks) "still continue to perform their devotions with their faces towards the east, in which they are scrupulous even to superstition. They seldom pull off their caps in the church,

except when the gospel is read,—when the elements are carried in procession before their consecration, or during the celebration of the eucharist ; but at these times they all stand uncovered with extraordinary reverence and attention. They have no instrumental music in their churches, and their vocal is mean and artless ; but now and then the epistle and gospel are pretty well sung by the deacons.”*

In regard to the ceremonies of this church, they are numerous and burdensome, so much so indeed, that besides the several books containing the church service as above, Dr. King tells us, that “ they have a great number of ceremonies continued upon the authority of oral tradition only.” And hence Dr. Mosheim ventures to say, that “ their religion is a motley collection of ceremonies, the greatest part of which are either ridiculously trifling, or shockingly absurd. Yet,” adds he, “ they are much more zealous in retaining and observing these senseless rites, than in maintaining the doctrine, or obeying the precepts of the religion they profess.” The ceremonies connected with the seven *mysteries* or sacraments have already been noticed, under the head of *doctrines* ; and for an account of that of the *Benediction of the waters*, on the morning of the Epiphany, the reader is referred to the article *Russian Greek Church*, below.

In the Greek, as well as in the Latin church, there is a ceremony called the *The Divine and Holy Lavipedium*, observed on Holy Thursday, *i. e.* the Thursday of Passion Week, in imitation of our Saviour’s humility and condescension in washing his apostle’s feet.

At Constantinople, Jesus Christ is, on this occasion, personified by the patriarch, and every where else by the bishop of the diocese, or the principal of the monastery, and the twelve apostles by twelve priests or monks, when a ludicrous contest arises who shall represent Judas, for the name attaches for life.† The office for this ceremony is allowed to be ancient, and, if decently performed, must be affecting. It may be seen in Dr. King’s “ *Rites and Ceremonies of the Greek Church in Russia*,” where he has given the principal offices and services of the Greek church at full length.

It must be acknowledged, that a great similarity subsists between the burdensome ceremonies of this and the Romish church ; a natural consequence of their union for nearly nine hundred years : whence every Protestant may

* Mr. Thomson likewise observes that the women “ are always apart from the men in their religious assemblies.”

† This mark of our Lord’s humility is likewise commemorated on this day by most Christian kings, who wash the feet of a certain number of poor persons, in a very acceptable way, not with their own royal hands, but by the hands of their Lord Almoner, or some other deputy.

learn to set a due value on that reformation which is established in his own.

CHURCH-GOVERNMENT, DISCIPLINE, REVENUES, &c.—This church bears a striking resemblance to that of Rome, with regard likewise to its government and discipline. Both are episcopal, and in both there is the same division of the clergy into secular and regular; the same spiritual jurisdiction of bishops and their officials; and the same distinction of offices and ranks.

The supreme head of the Greek church is the Patriarch of Constantinople, whom they style the 13th Apostle; and whose usual title, when he subscribes any letter or missive, is, “*by the mercy of God, Archbishop of Constantinople, the New Rome, and Oecumenical Patriarch.*” The right of electing him is vested in the twelve bishops who reside nearest that famous capital; but the right of confirming the election, and of enabling the new chosen patriarch to exercise his spiritual functions, belongs only to the Turkish emperor.

The office is very uncertain, for it is often obtained, not by merit, but by bribery and corruption; and when a higher bidder appears, the possessor is often displaced.* It is notwithstanding both honourable and lucrative, and of high trust and influence; for, besides the power of nominating the other three patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*, and all episcopal dignitaries, the Constantinopolitan Patriarch enjoys a most extensive jurisdiction and dominion, comprehending the churches of a considerable part of Greece, the Grecian Isles, Walachia, Moldavia, and several of the European and Asiatic provinces that are subject to Turkey. He not only calls councils by his own authority, to decide controversies, and direct the affairs of the church; but, with the permission of the emperor, he administers justice, and takes cognisance of civil causes among the members of his own communion. For the administration of ecclesiastical affairs, a synod, convened monthly, is composed of the heads of the church resident in Constantinople.

In this assembly he presides with the patriarchs of *Antioch* and *Jerusalem*, and twelve archbishops. Seniority ought to take the lead in these councils, but is often overborne by superior talents, or habits of intrigue; and a majority is commanded by that prelate, whose influence promises most to those who support him.

The Patriarch of *Alexandria* resides generally at Cairo, and exercises his spiritual authority in Egypt, Nubia, Lybia, and part of Arabia. Damascus is the principal residence of the

* “In the space of two years that I stayed at Constantinople,” says M. Grelot, “two different patriarchs gave for the patriarchship, the one 50,000, the other 60,000 crowns, as a present to the Grand Signior.”—*Voyage to Constantinople*, p. 138.

Patriarch of *Antioch*,* whose jurisdiction extends to Mesopotamia, Syria, Cilicia, and other provinces ; while the Patriarch of *Jerusalem* comprehends within the bounds of his pontificate, Palestine, part of Arabia, the country beyond Jordan, Cana in Galilee, and mount Sion. The episcopal dominions of these three patriarchs are extremely poor and inconsiderable ; “ for the Monophysites have long since assumed the patriarchal seats of Alexandria and Antioch, and have deprived the Greek churches of the greatest part of their members in all those places where they gained an ascendant. And as Jerusalem is the resort of Christians of every sect, who have their respective bishops and rulers, that jurisdiction of the Grecian patriarchs is consequently confined there within narrow limits.” The revenue of the patriarch of Constantinople is drawn particularly from the churches that are subject to his jurisdiction ; and its produce varies according to the state and circumstances of the Greek Christians, whose condition is exposed to many vicissitudes. “ The bishops depend entirely upon a certain tax, levied upon each house within their districts inhabited by Greeks ; and they are universally charged with the interest, at least, of large sums, accumulated for ages, in consequence of money levied on the patriarchate, to which each diocese is bound to contribute its quota. By such burdens, the revenues are so diminished as to leave to the most opulent bishop, “ little more,” says Mr. Dallaway, “ than 300*l.* a-year.” And the same defalcation of their original incomes is said to extend throughout the whole ecclesiastical state, from the prelates to the parochial *papas*, or priests.

The power of the chief patriarch is maintained, on the one hand, by the authority of the Turkish monarch, and, on the other, by his right of excommunicating the disobedient members of the Greek church. His influence with the Porte is very extensive, as far as his own nation is concerned. His memorials are never denied ; and he can, in fact, command the death, the exile, imprisonment for life, deposition from offices, or pecuniary fine, of any Greek whom he may be inclined to punish with rigour, or who has treated his authority with contempt. And his right of excommunication gives him a singular degree of influence and authority, as nothing has a more terrifying aspect to that people than a sentence of excommunication, which they reckon among the greatest and most tremendous evils. All orders of secular clergy in the Greek church, inferior to bishops, are permitted to marry ; and the married *papas* are distinguished by a fillet of white muslin

* *i. e.* When he is not at Constantinople ; for so slender and uncertain are the revenues of the patriarchs of Jerusalem and Antioch, that they are obliged to reside at Constantinople, and to depend, in a great measure, on the bounty of their superior, who, of course, commands their suffrages.

round their bonnet of black felt,* and are never promoted to a higher dignity than that of *proto-papas* of the church in which they serve. The regular clergy, we are told, are generally men of a certain education ; whereas the seculars are of the meaner sort, and illiterate in the extreme.

The *Caloyeri*, or Greek monks, almost universally follow the rule of *St. Basil* ; the convents of females are now few in number ; but in both sexes the degree of ascetic proficiency is marked by peculiar habits.

COUNTRIES WHERE FOUND, NUMBERS, &c.—As the Greek church is of the highest antiquity, so, including all its branches, its doctrine prevails at this day over a greater extent of country than that of any other church in the Christian world, and is supposed to be professed by about 30,000,000 of souls. It is professed through a considerable part of Greece, the Grecian islands, Walachia, Moldavia, Sclavonia, Egypt, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine ; all which belong to this article,† being comprehended within the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. At least one half, if not two thirds, of the inhabitants of European Turkey are Greeks ; and if all these be Christians, their number must be very considerable, notwithstanding the harsh treatment, and many hardships to which for several ages they have been exposed.

Among other grievances, all the Greek males, above fourteen years of age, are subject together with all other *ragas*, *i. e.* all who are not of the Mahometan religion, to a capitation tax, called *Carach*, which “ varies,” says Mr. Dallaway, “ in three degrees, from *four* to *thirteen piastres*‡ a-year ; nor are the nobility liable to any other personal tax : but individuals frequently suffer greatly in their property, without redress.”

On the other hand, the Greeks in Turkey enjoy several privileges ; for, besides the patriarchate, to which they may aspire, the Ottoman government has, for some ages past, conceded to them four posts of the greatest honour and emolument that a subject can enjoy, viz. the dignity of *hospodar*, or governor of the two fertile provinces of Moldavia and Walachia, with the title of prince, and the offices of *body physician*, and chief *drogoman* or interpreter, of the imperial court. Yet the value of these appointments must be much lessened, from the circumstances of their being held only at the pleasure of the Sultan.

* Mr. Dallaway observes, that they likewise “ wear long beards universally ;” a practice which formerly was common, if it does not still extend, to all the clergy of all orders and descriptions.

† Yet the exact number of Christians who are members of the church now under consideration cannot easily be ascertained, as no inconsiderable proportion of the Christians within these bounds belong to the other Eastern Churches, or to other communions.

‡ A *piastre* is equal to about 4s. sterling, or somewhat more.

The Greeks have not, properly speaking, any universities ; and the chief seminaries of education for the members of their church are established on mount *Athos*, in Macedonia, now called *Monte Sancto*, or the *Holy Mount*, where there are twenty-two monasteries, and about 4000 monks, and at the monastery of the *Apocalypse*, in the island of *Pathmos* ; “ but I am credibly informed,” says Mr. Dallaway, “ that the latter contains, at this time,” (1797) “ three professors only, and less than 100 students.”

Nothing can be conceived more deplorable than the state of the greater part of the Greeks, ever since their subjection to the oppressive yoke of the Ottomans. Since that fatal period, almost all learning and science, human and divine, have been extinguished among them. They have scarcely any schools, colleges, or any of those literary establishments that serve to ennoble human nature ; and the ignorance that reigns among them, has the worst effect upon their morals. Those few that surpass the vulgar herd in intellectual acquirements, have derived this advantage, not from having studied in their monasteries, but from the schools of learning in Sicily or Italy, where the studious Greeks usually repair in quest of knowledge, or from the perusal of the ancient Fathers ; “ and more especially,” says Mosheim, “ of the Theology of St. Thomas, which they have translated into their native language.”

Yet, notwithstanding these assertions are built upon the clearest evidence, and supported by testimonies of every kind, many of the Greeks deny, with obstinacy, this inglorious charge, and exalt the learning of their countrymen since the revival of letters.

PART II.

Eastern Churches not subject to the Patriarch of Constantinople.

THE RUSSIAN GREEK CHURCH.

RISE, HISTORY, AND CHANGES INTRODUCED BY PETER THE GREAT.—Of those independent Greek Churches which are governed by their own laws, and are in communion with the patriarch of Constantinople, but are not subject to his jurisdiction, there is none but the church establishment in Russia that is of any note in the Christian world ; the rest, i. e. the *Georgians* and *Mingrelians*, “ are sunk in the most deplorable ignorance and barbarity that can possibly be imagined.”*

The accounts which have been given of the introduction of Christianity into Russia, are so fabulous and ridiculous, that

*Mosheim's *Ecccl. Hist.* vol. v. p. 253.

they are sufficiently refuted by their own absurdity. Some have pretended, that the country was converted by the apostle St. Andrew. Another tradition, equally groundless, and still more absurd, reports, that St. Anthony of Padua, converted them to the Christian faith ; and adds, that the saint swam over the Levant upon a great mill-stone, and then rode to Novogorod upon it ! Another account says, that *Wladimir* was convinced of the truth of the Christian religion, by seeing the book of the New Testament thrown into a large fire, and from thence taken out unburnt and unhurt. What we learn with most appearance of probability is, that the Grand Duchess *Olga*, or, as her name is pronounced, *Olha*, grandmother to *Wladimir*, was the first person of distinction converted to Christianity in Russia, about the year 955, and that she assumed the name of *Helena*, at her conversion ; under which name she still stands as a saint in the Russian kalendar.—Methodius, and Cyril the philosopher, travelled from Greece into Moravia, about the year 900, to plant the gospel ; where they translated the service of the church, or some parts of it, from the Greek into the Slavonian language, the common language, at that time, of Moravia and Russia ; and thus it is thought that this princess imbibed the first principles of Christianity. And, being herself fully persuaded of its truth, she was very earnest with her son, the Grand Duke *Sviatoslav*, to embrace it also ; but this, from political motives, he declined to do. In the course, however, of a few years, Christianity is said to have made considerable progress in that nation.

It is fully ascertained that, about the end of the tenth century, the Christian religion was introduced into Russia, chiefly through their connexion with Greece ; and coming from this quarter, it was very natural that the doctrine and discipline of the church of Constantinople should become at first the pattern of the church of Russia, which it still continues to follow in the greatest part of its offices. Hence likewise the patriarch of Constantinople formerly enjoyed the privilege of a spiritual supremacy over the Russians, to whom he sent a Metropolitan* whenever a vacancy happened.

Little occurred in the ecclesiastical history of Russia, except perhaps the rise of the sect of the *Raskolniki*, which excited considerable tumults and commotions in that kingdom, till Peter the Great ascended the throne of Russia ; who, in the beginning of the eighteenth century, made some remarkable changes in the form and administration both of its civil and ecclesiastical government.

**Metropolitans* had the government of a province, and Suffragan bishops under them, and were so called from their usually being the bishops of the capital city of the province. Mosheim tells us, that in the fourth century, they had likewise the archbishops under them ; but Metropolitan and Archbishop have long been almost synonymous, and their offices also much the same.

This great prince made no change in the articles of faith received among his countrymen, which contain the doctrine of the Greek church ; but he took the utmost pains to have this doctrine explained in a manner conformable to the dictates of right reason, and the spirit of the gospel ; and he used the most effectual methods to destroy, on the one hand, the influence of that hideous superstition that sat brooding over the whole nation ; and, on the other, to dispel the ignorance of the clergy, which was incredible, and that of the people, which would have surpassed it, had that been possible.

To crown these noble attempts, he extinguished the spirit of persecution, and renewed and confirmed to Christians, of all denominations, liberty of conscience, and the privilege of performing divine worship in the manner prescribed by their respective liturgies and institutions. This liberty, however, was modified in such a manner, as to restrain and defeat any attempts that might be made by the Jesuits and other members of the church of Rome, to promote the interests of Popery in Russia, or to extend the jurisdiction of the Roman pontiff beyond the chapels of that communion that were toleratad by law ; and particular charge was given to the council, to which belonged the cognisance of ecclesiastical affairs, to use their utmost care and vigilance to prevent the propagation of Romish tenets among the people. All this caution had, no doubt, arisen from the repeated efforts of the designing pontiffs of Rome and their missionaries to extend the papal empire over the Greek churches, under the pretence of uniting the two communions ; and, with this view, a negotiation was entered into in 1580, under *John Basilides*, Grand Duke of Russia, who seems to have had political ends to answer in pretending to favour this union. But, although the professed object of this negotiation failed, the ministry of *Possevin*, the learned and artful Jesuit, who was charged with the mission on the part of the Roman pontiff, was not without fruit among the Russians, especially among those residing in the Polish dominions.

Proposals for uniting the two communions had been made by different Popes, as *Honorius III.*, *Gregory IX.*, *Innocent IV.*, *Gregory XIII.*, and last of all, by the Academy of *Sorbonne* in 1718 ; but the Russian sovereigns and the nation have always remained firm and true to their religion : at the same time, all religions, without exception, are tolerated in Russia. In the year 1581, in the reign of Czar *John Vasilievitz*, Pope *Gregory XIII.*, proposed to that sovereign that the Lutheran clergy should be banished from Russia ; but he was answered, that *in that country all nations have a free exercise of their religions* ; and now in Russia there are Lutherans, Calvinists, Hernbutters, Armenians, Jews, Mahometans, Pagans, Hindoos, &c. &c. Roman Catholics are to be met with in almost every government, particularly in those conquered from the Polish dominions : their clergy are governed by their own rulers, and are totally independent of the Russian ecclesiastical jurisdiction.

Peter likewise introduced a considerable change into the manner of governing the church. The splendid dignity of patriarch, which approached too near the lustre and prerogatives of majesty, not to be offensive to the emperor and burdensome to the people, was suppressed, in 1721, by this spirited monarch, who declared himself (and thus became, like the British monarch,) head of the national church.

The functions of this high and important office were entrusted with a council assembled at St. Petersburg, which was called the *Holy Synod*; and one of the archbishops, the most distinguished by his integrity and prudence, was appointed as president of it.

The other orders of the clergy continued in their respective rank and offices; but both their revenues and their authority were considerably diminished. It was resolved at first, in this general reformation, to abolish all monasteries and convents, as prejudicial to the public, and unfriendly to population; but this resolution was not put in execution; on the contrary, the emperor himself erected a magnificent monastery in honour of *Alexander Newsky*, whom the Russians place in the list of their heroes and saints.

DISTINGUISHING DOCTRINES.—This church agrees almost in every point of doctrine with the Greek Church subject to the patriarch of Constantinople. It, of course, receives seven *Mysteries* or sacraments; admits no statues or graven images, but pictures only, upon which the name of the saint must always be inscribed. Dr. King assures us, that the more learned of the Russian clergy “would willingly allow no picture or representation whatever of God the Father; for the figure of ‘the ancient of days,’ from Daniel’s vision, whose ‘garment was white as snow, and the hair of his head like the pure wool,’ is by them interpreted to be the second person of the Trinity, who so appeared to the prophet; yet it must be confessed, that the common practice is so contrary to their opinions, that, in a great number of churches, as well ancient as modern, *this figure, and Jesus, and the Dove*, are painted together to signify *the Trinity*: nay, there is now in the church of St. Nicholas at Petersburg, a picture of an old man holding a globe, and surrounded with angels, on which God *the Father* is inscribed.” Dr. King further observes, that during the reign of Peter the Great, the synod censured the use of such pictures, and petitioned the emperor that they might be taken down; when he, though concurring in opinion with the synod, declined giving any command for that purpose, conceiving that his subjects were not ripe for such a reformation, and that if attempted, it might give rise to an insurrection.

The *Apostles’ Creed* is received by the members of this church, as containing nothing repugnant to sound doctrine; but it is not sanctioned by public authority, like the *Nicene* and *Athanasian* Creeds; nor is this last ever recited in public.

We are told, that “in the Russian Greek church there are neither sermons, nor exhortations, nor catechising.” But such an assertion, without explanation or qualification, can scarcely be admitted, particularly as the contrary can be evidently proved by there being many volumes of sermons, exhortations, and catechetical lectures, printed and published by the Russian clergy. They have also been charged with rebaptising all proselytes from other communions; but this Archbishop Plato denies, and remarks, that, in regard to baptism, they do not differ in any thing from the church of Rome,—that they do not rebaptise proselytes from any communion of Christians, excepting those who are unsound in the doctrine of the Trinity; and that all others are admitted members of their church, on their submitting to the mystery of the *Holy Chrism*.

WORSHIP, RITES, AND CEREMONIES.—Under these heads likewise, there is but little worthy of remark here, unless that, in addition to the forms and services of the Greek church, most of which the Russians have all along adopted, they still retain various ceremonies and superstitions of their own. At present, however, instead of strictly observing all the canonical hours, they have service, both in monasteries and parish churches, only three times a day: viz. the *vespers*,—the *matins*,—and the *liturgy*, or communion.

The church service, in general, is performed in the Slavonian language; but in some places it is also performed in the Greek, both ancient and modern; and, in the administration of the sacrament of the Lord’s Supper, they use the liturgies of St. Basil and St. Chrysostom.

The Greek Church does not allow any musical instruments; but the rhyme observed in singing the hymns produces a melody, with which the ear may be very well entertained.

Every person is obliged, by the civil law, to communicate at least once in the year, which is commonly done in the fast before Easter; and they scarcely ever receive the holy communion oftener.

“If there be any who desire to participate of the holy mysteries, the priest is to divide the two remaining portions of the holy lamb,” i. e. the last two of the five consecrated loaves, “into as many small parts as will be sufficient for all the communicants; and, putting them into the holy cup, he administers the body and blood of the Lord *together*, according to custom. But they are not to receive till after the deacon has said: *Draw near with faith and godly fear*. Then they who communicate are to go near, one after another, bowing with all humility and reverence; and, holding their hands crossed on their breasts, are to receive the divine mysteries; the priest, as he distributes them, mentions every communicant’s name: *N. N. the servant of God, doth partake of the pure and holy body and blood of our Lord, our God, and our Saviour Jesus Christ, for the remission of his sins, and for eter-*

nal life. Amen. The communicant then wipes his lips with the holy covering, and, kissing the holy cup, retires bowing.

In the Greek Church there are two offices for the benediction or sanctification of the water, called in the *Euchologion*, “The office of the *Lesser* Sanctification,” which may be performed at any time, when there is a want of holy water for baptism, or any other use of the church; and “The office of the *Great* Sanctification,” which is celebrated on the *Holy Theophany* or Epiphany, about the first of January, in memory of the baptism of Christ; by which the Greeks believe that the nature of all waters is sanctified; and that such virtue remains in them after this ceremony, that those taken in the night, when this service is performed in the church, will remain uncorrupted for years, and be as fresh as water just taken from the spring or river.

This solemnity is annually celebrated at Petersburg in the following manner:—On the river *Neva*, upon the ice, which is then strong in that country, there is erected for this ceremony, a kind of temple of wood, usually of an octagonal figure, painted and richly gilt, having the inside decorated with various sacred pictures, representing the baptism of our Saviour, his transfiguration, and some other parts of his life, and on the top a picture of St. John the Baptist. This is called the *Jordan*, which name used to signify the baptistry or font, or any basin in which holy water is consecrated. There the attention of the spectators is drawn to a large emblem of the *Holy Ghost*, appearing to descend from heaven, a decoration common to almost all Greek churches, in which a *peristerion*, or dove, as a symbol of the Holy Ghost, is usually suspended from four small columns which support a canopy over the *Holy Table*. The *Jordan* is surrounded by a temporary hedge of the boughs of fir-trees; and, in the middle of the sanctuary or chancel is a square space, where the broken ice leaves a communication with the water running below, and the rest is ornamented with rich tapestry. Around this temple a kind of gallery is erected, and a platform of boards, covered with red cloth, is laid for the procession to go upon, guarded also by a fence of boughs. The gallery communicates with one of the windows of the Imperial palace, at which the emperor and his family come out to attend the ceremony, which begins as soon as the liturgy is finished in the chapel of the Imperial palace, and the regiments of guards have taken post on the river. Then, at the sound of the bells, and of the artillery of the fortress, the clerks, the deacons, the priests, the archimandrites, and the bishops, dressed in their richest robes, carrying in their hands lighted tapers, the censer, the Gospel, and the sacred pictures and banners, proceed from the chapel to the *Jordan*, singing the hymns appointed in the office, and followed by the emperor, the grand duke, the senators, and the whole court.

When arrived at the place where the ice is broken, the archbishop of Moscow, or other officiating bishop, descends, by

means of a ladder, to the side of the water. There he reads the prayers appointed in the office,—dips his cross three times, and ends the ceremony by an exhortation appropriate to it; and the waters are then thought to be blessed. As soon as the service is finished, the artillery and soldiers fire; after which the prelate sprinkles the water on the company around him, and on the colours of all the regiments that happen to be at Petersburg, which are planted round the Jordan. He then retires, when the people crowd towards the hole, and drink of the waters with a holy avidity. “Notwithstanding the cold, the mothers plunge their infants, and the old men their heads into them. Every body makes it a duty to carry away some for the purification of their houses, and curing certain distempers, against which the good Russians pretend this holy water is a powerful specific.”

CHURCH GOVERNMENT AND DISCIPLINE.—From the first introduction of Christianity into Russia, till the year 1589, this church had been always subject to the patriarch of Constantinople, but no sooner was *Job* consecrated patriarch of Russia, than she declared herself independent of the other; yet it appears that she has since frequently appealed to the see of Constantinople, not only in the way of advice, but judicially. Thus, it was by the authority of the patriarch of Constantinople, that *Alexis*, father of Peter the Great, deposed *Nikon*, the Russian patriarch,* whose power and influence had arisen to that astonishing height, that he even excommunicated the Czar. Peter the Great was too clear-sighted not to discern the dangerous consequences of this enormous power of the patriarchs, which had grown up by degrees, from concessions made to them by the Czars,—from the great wealth that they possessed,—from their influence with the clergy, and from their family connexions; and therefore, upon the death of the patriarch *Adrian*, in 1700, he suppressed that dignity, and gave the administration of the affairs of the patriarchate to *Stephen Jazworsky*, metropolitan of Rezan, with the title of *Exarch* or vicegerent of the patriarchal see. But small and daily occurrences were the only business which came before the exarch; all affairs of importance were brought before the sovereign, or an assembly of the other bishops, to deliberate upon them; which assembly of the exarch and bishops was then known by the name of the *Holy Council*.

This government of the *Exarchy* lasted only till the year 1721, when Peter the Great declared, in a full assembly of the clergy, that he thought a patriarch to be neither necessary for the administration of church affairs, nor expedient for the state; and therefore he had determined to introduce another form of ecclesiastical government, which should keep the medium between that of a single person and general councils;

*This, however, did not take place without the formality of a council, which was held in 1667.

and this new mode was to be a constant council or synod, with the name of *The Holy Legislative Synod*. Of this college or synod, whose seat was fixed at St. Petersburg, he, at the same time, declared himself to be the supreme judge, as well as head of the church. It at first consisted of twelve members, three of whom were bishops, and the rest archimandrites, hegumens, and protopopes, &c. ; but the number has, since his time, been frequently changed by the sovereign, on whose will, the nomination of all the members, their appointments as such, and the time they serve in that capacity, entirely depend. And, besides these, an officer, a layman, called the *Chief Procurator*, always attends at their deliberations, who is considered as placed there on the part of the crown, and has a negative upon all their resolutions, till they are laid before the sovereign. Every member, before he is qualified to sit, is also obliged to take an oath of allegiance, couched in the strongest terms, in which it is declared, that no other than the sovereign should be considered as its head ; so that the checks put to the power of the clergy by the establishment of this ecclesiastical college, are so effectual, that no prince in the world can now have less to fear from them than the sovereign of Russia. At the same time, to elevate this college in the minds of the people, and to prevent their looking upon it like the inferior colleges, it was ordered, that in all spiritual concerns it should have the same power as the senate ;—the same respect ;—the same obedience, and the same right to punish the refractory. But in mixed cases which concern both the temporal and spiritual government, it was decreed, that the synod should consult with the senate, and present their common judgment to the emperor for his approbation.

Though matters belonging to the synod were clearly defined and ascertained in the *Spiritual Regulation*, yet its members were further empowered to make new laws, first presenting them to the emperor for his approbation. And Peter, having placed the constitution and affairs of the Russian church on this footing, wrote a letter to *Jeremias*, then patriarch of Constantinople, stating the changes which he had made in the ecclesiastical government of his country, and desiring his approbation : to this the patriarch replied, in a letter dated 23d September, 1723, “ that he fully approved of the whole ; and all the patriarchs, since that time, have honoured the synod with the name of the *Patriarchal*.”*

To the synod the election of bishops was entrusted by the *Spiritual Regulation*, and at the same time the manner of election is there prescribed ; the synod is to nominate two candidates, and present them to the sovereign, of whom he is to make choice of one. The persons most eligible to this dignity are the archimandrites, and hegumens who belong to the synod ; and, after them, other distinguished archimandrites who are entrusted with affairs to the synod from their dioceses,

* Dr. King, p. 446.

and, attending in St. Petersburg, give proofs of their abilities in conducting the concerns of the church. In this respect Peter seems to have made no great innovation or change ; for the election and confirmation of the superior clergy in Russia always depended upon the sovereign, though the ecclesiastics had a share in the election.

For the government of his diocese, each bishop has a consistory in the chief city, which is composed of three members, either archimandrites, hegumens, or protopopes, all appointed by the bishop. And subordinate to the consistory are many lesser courts of judicature, called *Cantoirs*, in which there are generally two members and their secretaries. Appeals lie from the *cantoirs* to the consistory, from the consistory to the bishop, and from the bishop to the synod.

THE CLERGY, MONKS, NUNS, &c.—The episcopal order in Russia is distinguished by the different titles of metropolitan, archbishop, and bishop. The titles of metropolitan and archbishop are not attached to the see, as in England ; but are, at present, merely personal distinctions conferred by the sovereign, which give the possessors no additional power, and scarcely any precedence ; for every bishop is independent in his own diocese, or dependent only on the synod.

The clergy are divided into regular and secular. The former are of the monastic order, the latter are the parochial clergy, who are not only allowed to marry once, but formerly, a secular priest could not be ordained without being married ; and, if his wife died, he was obliged to quit his priesthood, and either retire to a monastery, or submit to take some inferior office in the church ; so strictly was he “ the husband of one wife.” That practice is now changed ; but still, the secular clergy are never permitted to marry twice, unless they relinquish their function, and become laymen.

They are called *papas** or popes, *i. e.* fathers ; and the highest dignity to which they can aspire is that of *protopope*, or first pope in those churches where there are several. One of this order may indeed be promoted to a bishopric, after the death of his wife, but he must first assume the habit.

Peter did not think it necessary to suppress monasteries and nunneries ; but he restricted their number, and enacted laws for their better regulation. Among others, the age before which no person was to be received a monk was fixed at thirty.

Most of the rules that were made for the regulation of monks and monasteries, were, at the same time, meant to extend to

* The word *papa* is from the Greek, and was given indiscriminately, in the first ages of Christianity, to all bishops, and in the East to all ecclesiastics, till Gregory the VIIth ordered it to be reserved to the Bishop of Rome alone. But the separation between the Latin and Greek churches having taken place before his pontificate, the Greek Christians did not respect this order, and therefore still designate their inferior clergy by the title of *papas* or popes.

nuns and their societies ; for which some additional laws were likewise enacted. By these it is determined that no nun shall receive the tonsure before she is sixty years of age ; at least, never before fifty.

The number of monks is supposed to be upwards of 6000, and of nuns more than 5000.—The other priests or ecclesiastics belonging to monasteries and cathedrals are to the number of 2000.

No Christian country has so few sects and such great union in religious sentiment and practice, as Russia.

THE GEORGIAN AND MINGRELIAN GREEK CHURCHES.

WITH regard to the other independent Greek churches, viz. those of the *Georgians and Mingrelians*, or, as they were anciently called, the *Iberians and Colchians*, I have not as yet been able to learn any thing authentic, and of much importance, further than what is told us by Dr. Mosheim, who observes, that the light of the gospel was introduced into Iberia by means of a female captive, in the fourth century, under Constantine the Great, and that they have declined so remarkably since the Mahometan dominion has been established in these countries, that they can scarcely be ranked in the number of Christians.

Such, in a more especial manner, is the depraved state of the *Mingrelians*, who wander about in the woods and mountains, and lead a savage and undisciplined life ; for, among the *Georgians*, or *Iberians*, there are yet some remains of religion, morals, and humanity.

Each of these nations has a pontiff at their head, whom they call the *The Catholic*, who is obliged to pay a certain tribute to the patriarch of Constantinople, but is, in every other respect, independent on any foreign jurisdiction. They have also bishops and priests ; but these spiritual rulers, says Dr. Mosheim, “ are a dishonour to Christianity, by their ignorance, avarice, and profligacy ; they surpass almost the populace in the corruption of their manners, and, grossly ignorant themselves of the truths and principles of religion, they never entertain the least thought of instructing the people. If, therefore, it be affirmed, that the *Georgians and Mingrelians*, at this day, are neither attached to the opinions of the *Monophysites*, nor to those of the *Nestorians*, but embrace the doctrine of the Greek church, this must be affirmed rather in consequence of probable conjecture, than of certain knowledge, since it is impossible almost to know, with any degree of precision, what are the sentiments of a people who seem to be in the thickest darkness. Any remains of religion that are observable among them, are entirely comprehended in certain sacred festivals and external ceremonies, of which the

former are celebrated, and the latter are performed, without the least appearance of decency ; so that the priests administer the sacraments of baptism and of the Lord's supper with as little respect and devotion as if they were partaking of an ordinary repast." Yet Richard Simon, in his *Critical History of the Religions and Customs of the Eastern Nations*, endeavours to remove, at least, a part of the reproach under which the Georgians and Mingrelians labour on account of their supposed ignorance and corruption.

THE JACOBITE MONOPHYSITES.

THE *Monophysites* first made their appearance in the fifth century, and *Jacob Albardai*, or *Baradaeus*, as he is called by others, who flourished about A. D. 530, restored the sect, then almost expiring, to its former vigour, and modelled it anew ; hence they were called *Jacobites* from him.

This denomination is commonly used in an extensive sense, as comprehending all the *Monophysites*, excepting the *Armenians* ; it however more strictly and properly belongs only to the *Asiatic Monophysites*, of which Jacob Albardai was the restorer and the chief ; and as these differ in some points from the *Copts* and *Abyssinians*, I here propose to consider the Jacobites in this last sense, as limited by Dr. M'Laine.

The head of the Jacobites is the Jacobite patriarch of *Antioch*, who, from the fifteenth century downwards, has always taken the name of *Ignatius*, with a view to shew that he is the lineal successor of St. Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch.

In the seventeenth century, a small body of the Jacobites abandoned, for some time, the doctrine and institutions of their ancestors, and embraced the communion of the church of Rome. This step was owing to the suggestions and intrigues of *Andrew Achigian*, who had been educated at Rome, where he imbibed the principles of Popery ; and, having obtained the title and dignity of patriarch from the Roman Pontiff, assumed the denomination of Ignatius the XXIV. After the death of this pretended patriarch, another usurper, whose name was Peter, aspired to the same dignity, and taking the title of Ignatius XXV. placed himself in the patriarchal chair : but the lawful patriarch of the sect had credit enough with the Turks to procure the deposition and banishment of this pretender : and thus the small congregation which acknowledged his jurisdiction, was entirely dispersed.

Since then, the Jacobites have ever persevered in their refusal to enter into the communion of the Church of Rome,

notwithstanding the earnest entreaties and alluring offers that have been made, from time to time, by the Pope's legates, to conquer their inflexible constancy.

THE COPTIC MONOPHYSITES, OR COPTS.

THIS name has long been used to comprehend all the Christians in Egypt, who do not belong to the *Greek Church*, but are *Monophysites*, and in most respects *Jacobites*. Some families of *Copts* are to be found in the *Delta*; but they chiefly inhabit the *Said*, or Upper Egypt, where, in some instances, they occupy whole villages. History and tradition attest their descent from the people whom the Arabs conquered, *i. e.* from that mixture of Egyptians, Persians, and particularly Greeks, who under the Ptolemies and Constantines, were so long masters of Egypt.

The gospel was preached early in Egypt; tradition says by *St. Mark*, and the patriarch of Alexandria is still considered successor to *St. Mark* there, as the Pope is to *St. Peter* at Rome. Before the incursions of the Saracens, the vulgar tongue of the Egyptians was called *Coptic*; but, since the sixteenth century, the *Arabic* is generally spoken in Egypt. The Christian liturgy is however said to be still in *Coptic*, though "the priests understand little of it; get prayers by heart, and pray without understanding." The Copts are said to be very fond of the bustle of rites and ceremonies that succeed each other with rapidity. They are always in motion during the time of service: the officiating priest, particularly, is in continual motion, incensing, the saints, pictures, books, &c. every moment; and they have many monasteries where the monks bury themselves from society in remote solitudes. Their nunneries are properly hospitals; and few enter them but widows reduced to beggary. They have a patriarch, whose jurisdiction extends over both Egypt, Nubia, and Abyssinia, and who resides at Cairo, but he takes his title from Alexandria. He has eleven or twelve bishops under him, besides the Abuna, or bishops of the Abyssinians, whom he nominates and consecrates.

Next to the patriarch is the bishop or titular patriarch of Jerusalem, who also resides at Cairo, because there are but few Copts at Jerusalem; he is, in effect, little more than the bishop of Cairo, except that he goes to Jerusalem every Easter, and visits some other places in Palestine near Egypt, which own his jurisdiction. To him belongs the government of the Coptic church, during the vacancy of the patriarchal see. The ecclesiastics are said to be in general of the lowest ranks of the people, and hence that great degree of ignorance that prevails among them. The patriarch makes a short discourse

to the priests once a-year ; and the latter read Homilies, or rather legends, from the pulpit on great festivals, but seldom preach.

As greater error in regard to religion no where prevailed than in Egypt before the Christian æra, so no country ever exhibited more sincere or greater Christian piety than Egypt, and the north of Africa in general, for the first three ages of the church. We read of synods of 200 bishops assembled there ; of 164 bishops under one metropolitan, in one province alone, viz. *Zengitana*, where Carthage stood ; and of some hundreds of bishops expelled from thence by *Gensericus*, king of the Vandals. And whereas, in times of persecution, the Christians of various other countries were apt to return to idolatry, the Africans were kept in the true religion, by the blessing of God, on the zeal and diligence of St. Cyprian, Arnobius, Tertullian, Origen, St. Augustine, and other able and pious men in that quarter of the world.

But now, how amazing the change ! little more than the mere shadow of Christianity can be seen in Egypt, and in point of numbers, there are not to be found there more than 50,000 Christians in all.

THE ABYSSINIAN MONOPHYSITES, OR THE CHURCH OF ABYSSINIA.

As to the Abyssinian Christians, they surpass considerably the Copts, both in their numbers, their power, and their opulence ; nor will this appear surprising, when it is considered that they live under the dominion of at least a *nominal* Christian Emperor. They, nevertheless, consider the Coptic Alexandrian pontiff as their spiritual parent and chief, and instead of choosing their own bishop, receive from that prelate a *primate*, whom they call *Abuna*, (i. e. *our father*) and, according to some, *Catholic*, whom they acknowledge as their spiritual ruler, and who, as well as the patriarch himself, is generally of the order of *St. Anthony*. But the emperor has a kind of supremacy in ecclesiastical matters. He alone takes cognisance of all ecclesiastical causes, except some smaller ones reserved to the judges ; and he confers all benefices, except that of the *Abuna*.

The first conversion of the Abyssinians, or inhabitants of *Ethiopia Superior*, to Christianity, is attributed by some to the famous prime minister of their queen *Candace*, mentioned in the 8th chapter of the *Acts of the Apostles* ; but however that may be, it is probable that the general conversion of that great empire was not perfected before the middle of the fourth century, when *Frumentius*, son of a Tyrian merchant, consecrated bishop of *Axuma* by Athanasius, exercised his ministry

among them with the most astonishing success. They were esteemed a pure church before they embraced the sentiments of the Monophysites in the seventh century, or sooner ; and Dr. M'Laine ventures to say, that "even since that period, they are still a purer church than that of Rome." All accounts, however, concerning them are doubtful.

They boast themselves to be of Jewish extraction, and pretend to imitate the service of the Tabernacle and Temple of Jerusalem ; so that their doctrines and ritual form a strange compound of Judaism, Christianity, and superstition. They practise circumcision, and are said to extend the practice to females as well as males. They observe both Saturday and Sunday Sabbaths, and eat no meats prohibited by the law of Moses. They pull off their shoes before they enter their churches and sit upon the bare floor, and their divine service is said wholly to consist in reading the Scriptures, administering the Eucharist, and hearing some homilies of the Fathers. They read the whole of the four Evangelists every year in their churches, beginning with St. Matthew, and then proceeding to St. Mark, St. Luke, and St. John, in order ; and when they speak of any event, they say "It happened in the days of St. Matthew," *i. e.* while they were reading St. Matthew's Gospel in their churches.

DISTINGUISHING DOCTRINE OF THE WHOLE SECT.

THUS these *Monophysites*, both Asiatic and African, differ from other Christian societies, whether of the Greek or Latin communion, and from each other, in several points, both of doctrine and worship ; though the principal reason of their separation lies in the opinion which they entertain concerning the *nature* and *person* of Jesus Christ. Following the doctrine of *Dioscorus*, *Barsuma*, *Xenias*, *Fullo*, and others, whom they consider as the heads, or chief ornaments of their sect, they maintain that in Christ the *divine* and *human nature* were reduced into one, and consequently reject both the decrees of the council of *Chalcedon*, and the famous letter of *Leo the Great*.

UNSUCCESSFUL ATTEMPTS OF THE CHURCH OF ROME TO CONVERT THEM.—Thus situated, the votaries of Rome might well suppose that the Monophysites would become an easy prey, and be readily brought under the papal yoke ; and they seem to have been no less indefatigable in attempting the subjection of the African Monophysites, than of those in Asia. The Portuguese having opened a passage into the country of the Abyssinians in the fifteenth century, this was thought to be a favourable occasion for extending the influence and authority of the Roman pontiff. Accordingly, *John Bermudes* was sent into Ethiopia for this purpose ; and, that he might appear with a certain degree of dignity, he was clothed with the title of

Patriarch of the Abyssinians. The same important commission was afterwards given to the several Jesuits ; and, at first, several circumstances seemed to promise them a successful and happy ministry. But the event did not answer this fond expectation, for the Abyssinians stood so firm to the faith of their ancestors, that towards the end of the sixteenth century, the Jesuits had almost lost all hopes of succeeding in that quarter.

THE ARMENIAN CHURCH.

It appears highly probable, that both the *Greater* and the *Lesser Armenia* were enlightened with the knowledge of the truth in the first century, or early in the second ; but the Armenian church was not completely formed till the beginning of the fourth, when *Gregory*, the son of *Anax*, who is commonly called the *Enlightener*, from his having dispelled the darkness of the Armenian superstitions, converted to Christianity *Tiridates*, king of Armenia, and all the nobles of his court.

In consequence of this, Gregory was consecrated bishop of the Armenians, by *Leontius*, bishop of Cappadocia, and his ministry was crowned with such success, that the whole province was soon converted to the Christian faith.

From that period Armenia has undergone so many revolutions, that it must appear more remarkable that the Armenians should still persevere in the Christian faith, than that they should deviate in many particulars from the original doctrines of their church. They no longer exist collectively as a nation, once famous for the wealth and luxury of its monarchs ; but successively conquered by, and alternately subject to, the Turks, Tartars, and Persians, they have preserved only their native language, (and even it is disused at Constantinople,) and the remembrance of their ancient kingdom.

On the other hand, the state of religion in that church derived considerable advantages from the settlement of a vast number of Armenians in different parts of Europe, for the purposes of commerce. These merchants, who had fixed their residence, during the seventeenth century, at London, Amsterdam, Marseilles, and Venice, were not unmindful of the interests of religion in their native country. And their situation furnished them with favourable opportunities of exercising their zeal in this good cause, and particularly of supplying their Asiatic brethren with Armenian translations of the Holy Scriptures, and other theological books, from the European presses, especially from those of England and Holland. These pious and instructive productions, being dispersed among the Armenians who lived under the Persian and Turkish governments, contributed, no doubt, to preserve that illiterate and



superstitious people from falling into the most consummate and deplorable ignorance.”*

DISTINGUISHING DOCTRINES.—The Armenian was considered as a branch of the Greek Church, professing the same faith, and acknowledging the same subjection to the see of Constantinople, till near the middle of the sixth century, when the heresy of the *Monophysites* spread far and wide through Africa and Asia, comprehending the Armenians also among its votaries. But, though the members of this church still agree with the other *Monophysites* in the main doctrine of that sect relating to the *unity* of the divine and human nature in Christ, they differ from them in so many points of faith, worship, and discipline, that they do not hold communion with that branch of the *Monophysites* who are *Jacobites* in the more limited sense of that term ; nor, I believe, with either the Copts or the Abyssinians.

The Armenians believe that neither the souls nor bodies of any saints or prophets departed this life, are in heaven, unless it be the blessed Virgin, and the prophet Elias. Yet, notwithstanding their opinion that the saints shall not be admitted into heaven until the day of judgment, “ by a certain imitation of the Greek and Latin churches, they invoke them with prayers, reverence and adore their pictures or images, and burn lamps to them, and candles. — The saints which are commonly invoked by them, are all the prophets and apostles, likewise *St. Silvester*, *St. Savorich*, &c.”

WORSHIP, RITES, AND CEREMONIES.—“ Their manner of worship is performed after the Eastern fashion, by prostrating their bodies, and kissing the ground three times, (which the Turks likewise practise in their prayers.) At their first entrance into the church, they uncover their heads, and cross themselves three times, but afterwards cover their heads, and sit cross-legged on carpets, after the manner of the Turks. The most part of their public divine service they perform in the morning, before day, which is very commendable, and I have been greatly pleased to meet hundreds of Armenians in a summer morning about sun-rising, returning from their devotions at the church, wherein, perhaps, they had spent two hours before, not only on festival, but on ordinary days of work : in like manner, they are very devout on vigils to feasts, and Saturday evenings, when they all go to church, and, returning home, perfume their houses with incense, and adorn their little pictures with lamps. In their monasteries the whole Psalter of

*Dr. MOSHEIM's *Eccl. Hist.* vol. v. pp. 26 1-2. Many religious books, principally Bibles, Liturgies, and the beatific visions of their saints, have also been printed at Venice and Constantinople. In 1704, the Acts of the Apostles were translated into Armenian verse by *Cosmo di Carbognano* ; and in 1737 they printed St. Chrysostom's “ *Commentary on St. John*,” at Constantinople, where the Armenian press is still employed.

David is read over every twenty-four hours : but, in the cities and parochial churches, it is otherwise observed : for the Psalter is divided into eight divisions, and every division into eight parts ; at the end of every one of which is said the *Gloria Patri*, &c.*”

The *Armenian* is the language that is still used in the services of this church ; and in her rites and ceremonies there is so great a resemblance to those of the Greeks, that a particular detail here might be superfluous. Their liturgies also are either essentially the same with those of the Greeks, or are at least ascribed to the same authors.

CHURCH GOVERNMENT AND DISCIPLINE.—When the Armenians withdrew from the communion of the Greek church, they made no change in their ancient episcopal form of church government : they only claimed the privilege of choosing their own spiritual rulers. The name and office of patriarch was continued ; but *three*, or according to Sir P. Ricaut, *four* prelates, shared that dignity. The chief of these resides in the monastery at *Ekmiazin*, near *Erivan*, and at the foot of Mount *Ararat*, in Turcomania ; his jurisdiction extends over Turcomania, or Armenia Major, and he is said to number among his suffragans no fewer than forty-two archbishops, each of whom may claim the obedience of four or five suffragans.† His opulent revenues of 600,000 crowns, are considered only as a fund for his numerous charities : for, though elevated to the highest rank of ecclesiastical power and preferment, he rejects all the splendid insignia of authority ; and, in his ordinary dress, and mode of living, he is on a level with the poorest monastic. Nay, the Armenians seem to place much of their religion in fastings and abstinences ; and, among the clergy, the higher the degree, the lower they must live, insomuch, that it is said the archbishops live on nothing but pulse.

In the Armenian church, as in the Greek, a monastery is considered as the only proper seminary for dignified ecclesiastics ; for it seems to be a tenet of their church, that abstinence in diet, and austerity of manners, should increase with preferment. Hence, though their priests are permitted to marry once, their patriarchs and *mastabets*, (or martabets) *i. e.* bishops, must remain in a state of strict celibacy ; at least no married priest can be promoted in their church until he shall have become a widower. It is likewise necessary, that their dignified clergy should have assumed the sanctimonious air of an ascetic.

Their monastic discipline is extremely severe. The reli-

*Sir P. RICAUT, pp. 407-8. M. Tavernier observes, that “ they all put off their shoes before they go into Church. Nor do the Armenians kneel, as in Europe, but stand all the while upright.”—Lib. i. c. 3.

†Father Simon has subjoined to his *Crit. Hist.* (p. 184, &c.) a list of the churches that are subject to this grand patriarch. But this list, though taken from *Uschanus*, an Armenian bishop, is said by Dr. Mosheim to be “ defective in many respects.”

gious neither eat flesh nor drink wine ; they sometimes continue in prayer from midnight till three o'clock in the afternoon, during which time they are required to read the Psalter through, besides many other spiritual exercises.

THE NESTORIAN CHURCHES.

NAMES, RISE, HISTORY, &c.—The denomination of Christians now to be considered, who are frequently called *Chaldæans*, from the country where they long principally resided, derive the name of *Nestorians*, by which they are more generally known, from *Nestorius*, a Syrian and patriarch of Constantinople, in the beginning of the fifth century ; “ a man,” says Dr. Mosheim, “ remarkable for his learning and eloquence, which were, however, accompanied with much levity, and with intolerable arrogance ;” and, it may be added, with violent enmity to all the sectaries.

The occasion of the fatal controversy in which he involved the church, was furnished by Anastasius, who was honoured with his friendship.

This presbyter, in a public discourse, delivered in 424, declaimed warmly against the title of *Mother of God*, which was then frequently attributed to the Virgin *Mary* in the controversy with the Arians, giving it as his opinion that the Holy Virgin was rather to be called *Mother of Christ*, since the Deity can neither be born nor die, and, of consequence, the Son of man alone could derive his birth from an earthly parent. *Nestorius* applauded these sentiments, and explained and defended them in several discourses. But both he and his friend were keenly opposed by certain monks at Constantinople, who maintained that the Son of Mary was *God incarnate*, and excited the zeal and fury of the populace against him, from an idea that he had revived the error of *Paulus Samosatenus* and *Photinus*, who taught that Jesus Christ was a mere man. His discourses were, however, well received in many places, and had the majority on their side, particularly among the monks of Egypt, though in opposition to the sentiments and wishes of *Cyril*, “ a man of haughty, turbulent, and imperious temper,” who then ruled the see of Alexandria.

But nothing tended so much to propagate with rapidity the doctrine of Nestorius, as its being received in the famous school at *Edessa*, where the youth were instructed in the Nestorian tenets ; and the writings of Nestorius, and his masters, the renowned *Theodorus* of *Mopsuestia*, and *Diodorus* of *Tarsus*, were translated from the Greek into the Syriac language, and spread abroad throughout Assyria and Persia. And the famous *Barsumas*, who was ejected out of his place in this school, and consecrated bishop of *Nisibis* in 435, laboured

with incredible zeal and dexterity to procure for the Nestorians a solid and permanent footing in Persia, in which he was warmly seconded by *Maanes*, bishop of *Ardascira*. So remarkable was the success which crowned the labours of *Barsumas*, that his fame extended throughout the East ; and the Nestorians, who still remain in Chaldæa, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. Nor did his zeal and activity end here ; for he erected a famous school at Nisibis, from whence issued those Nestorian doctors, who, in that and the following centuries, spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China.

It is proper for us to add, to the lasting honour of the Nestorians, that of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin Churches."

Although the Nestorians have fixed their habitations chiefly in Mesopotamia and the adjacent countries, they are to be found throughout the east of Asia, as in Tartary, India, &c. in greater numbers than any other sect of Christians, whence they not only call themselves *the Eastern Christians*, as already observed, but are sometimes so called by others.

They celebrate the Eucharist with leavened bread, and administer it in both kinds : they do not worship images, and they allow their clergy to marry once, twice, and even thrice ; but whether this liberty extends to the regular clergy, I have not yet been able to ascertain.

Their monks are habited in a black gown, tied with a leathern girdle, and wear a blue turban ; and their nuns must be forty years old before they take the monastic habit, which is much the same with that of the monks, except that they tie a kind of black veil about their heads, and about their chins.

THE NESTORIANS OF MALABAR, USUALLY CALLED THE CHRISTIANS OF ST. THOMAS.

WITH regard to the Nestorians who inhabit the coast of Malabar and Travancore, and are commonly called the *Christians of St. Thomas*, and, by some, the *St. Thomè Christians*, there exists much difference of opinion as to their origin. The Portuguese, who first opened the navigation of India, in the fifteenth century, and found them seated there for ages, assert that St. Thomas, the apostle, preached the gospel in India ; and that these are the descendants of his proselytes, whose faith had been subsequently perverted by the unwary admission of the Nestorian bishops from Mousul. Others observe, that Mar, or St. Thomè, is considered by the Nestorians as the first who

introduced Christianity into Malabar in the fifth or sixth century, and as their first bishop and founder, from whom they derive the name of *St. Thomè Christians*; and others, that they were originally a colony of Nestorians, who fled from the dominions of the Greek emperors, after Theodosius the II. had commenced the persecution of that sect.

The Rev. Dr. Buchanan, vice-provost of the college of *Fort-William*, who visited these Christians in 1806, and counts fifty-five churches in *Malayala*,* denies that they are Nestorians, and observes that their doctrines "are contained in a very few articles, and are not at variance in essentials with the doctrines of the church of England. They are usually denominated *Jacobitæ*,† but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is *Syrian Christians*, or *The Syrian Church of Malayala*." Yet the Doctor remarks, that they acknowledge "the patriarch of Antioch," and that they are connected with certain churches in Mesopotamia and Syria, 215 in number, and labouring under circumstances of discouragement and distress: but he does not say whether it is to the *Greek* or the *Jacobite* patriarch of Antioch that they are subject.

So lame, indeed, and imperfect are the best accounts which we have of the Greeks and their church, the most distinguished and best known of all the Eastern Churches, that an eminent and respectable divine of that communion, was pleased to observe, in writing to the author of this work, after perusing his MS. on the subject of these churches, that he had "not met, in any foreign publication, so good and so exact a description of the Greek church, and which has afforded him so much pleasure and information at the same time," &c. as that here presented to the reader, in a state very considerably improved by this divine's remarks and corrections, and by his also kindly supplying the author with further means of valuable and authentic information. Aware that some, if not many, readers are but ill qualified to judge for themselves of the correctness of what is here said on the subject of these churches, and not being at liberty to publish the name of the writer of this letter, through whose kind assistance this account of them is, in a great measure, what they will now find it, I have conceived it in a manner a duty which I owe to them, to lay before them his opinion of it, with a view to their satisfaction; and if I have any other motive for so doing, it is that I might thus rouse oth-

**Malayala* comprehends the mountains and the whole region within them, from Cape Comorin to Cape Illi. Whereas the province of *Malabar*, commonly so called, contains only the northern districts, not including the country of *Travancore*.

† Their Liturgy, Dr. B. tells us, is derived from that of the early church of Antioch, called "*Liturgia Jacobi Apostoli*."—And, according to Mr. Gibbon, "the Jacobites themselves had rather deduce their name and pedigree from St. James the Apostle."

ers, on their perceiving how much we have yet to learn on this subject, to more minute enquiries into the present state and condition of those to whom, or to whose forefathers and predecessors, we are all very highly indebted, for as much as it was through the Greek and Eastern Christians that the light of the gospel was first communicated to us, and, of course, that we derive all the comforts and blessings which we enjoy from our religion.

CHAP. II.

PROTESTANTISM.

OF THE RISE OF THE PROTESTANTS.

Protestants, is a name which was first given in Germany to those who adhered to the doctrine of Luther ; because in 1529, they *protested* against a decree of the Emperor Charles 5th, and of the Diet of Spires (which prohibited all farther reformation) declaring that they appealed to a general council.

In order that we may trace the rise and progress of Protestantism, we must here refer to the Life of Luther himself. This extraordinary man was a native of Saxony, and born in 1483. As his mind was naturally susceptible of serious impressions, and tinged with somewhat of that religious melancholy which delights in the solitude and devotion of a monastic life, he retired into a convent of Augustinian friars, where he acquired great reputation for piety, and unwearied application to study. He had been taught the scholastic philosophy of the times ; but happening to find a copy of the Bible, which lay neglected in the library of the monastery, he applied himself to the study of it with great eagerness and assiduity ; and increased his reputation for sanctity so much that he was chosen professor, first of philosophy, and afterwards of theology, in the University of Wittemburgh.

While in this situation, in the year 1517, John Tetzel, a Dominican monk, came to Wittemburgh as an agent of Pope Leo X. to sell indulgences. Leo was at this time engaged in the erection of St. Peter's church at Rome, the most magnificent edifice of modern times, and was obliged to employ extraordinary measures to supply his treasury. For this purpose Tetzel was commissioned to offer a plenary pardon for all sins, past and future, to any one who would pay the price of the Indulgence. And the price of these was graduated according to the ability of the person to make the payment.

Luther was now 34 years of age. He had made himself well acquainted with the holy scriptures, which were very little read at that day, even by those who were educated for the service of the church. His studies and reflections had convinced him that many of the sentiments and practices of the church were unscriptural and absurd. His mind was forcibly struck with

the audacity of Tetzel's pretensions, and he enveighed publicly in the city of Wittemburgh, against this gross abuse of the original design of indulgences, and even against the authority of indulgences for sin in any form. The Court of Rome at first despised these new doctrines and disputes; but at last the attention of the Pope was roused by the great success of the Reformer; but by a mixture of violence, indecision and duplicity, defeated their own purpose, and the people began to call in question even the outhority of the canon law, and of the Pope himself. The martyrs who suffered, and their sentiments, could not be forgotten; the seed of truth was extensively sown, and though it vegetated long, a century after it brought forth a glorious harvest.

Luther had many great and efficient fellow labourers. In different countries men most distinguished for talents, learning and piety, espoused the cause of the reformation, with unshaken constancy and perseverance. The most eminent of these were Zuinglius in Switzerland, Melancthon in Germany, Calvin in France, and Cranmer in England. Luther also was protected by his sovereign the Elector of Saxony.

After several ineffectual attempts to effect a reconciliation, the Court of Rome formally condemned the sentiments of Luther, and a few months after he was solemnly excommunicated by the Pope, and subjected to all those anathemas, which had so long been the terror of sovereign princes and whole nations. A little before this event, knowing what was designed against him, Luther, in a public and solemn manner, denounced the authority of the Roman Pontiff, and withdrew from all that portion of the church which continued to acknowledge him as its supreme head. Soon after his excommunication at Rome, he was condemned by the Diet of Germany, with the approbation of the Emperor Charles V. and declared an enemy of the empire. He was now in the situation of a public enemy, and his life was exposed to the rage of his numerous adversaries. But Luther was protected under the shelter of the friendly administration of the Elector of Saxony.

The Reformer, in connection with Melancthon and others, now proceeded to the formation of a church, which he denominated the Evangelical; but it has ever been called by his followers and others the Lutheran church.

The general term *Protestants*, is applied to all the various denominations of Christians who deny the authority of the Roman Pontiff. But of Protestants there are numerous sects, differing widely in their religious tenets, viz. Lutherans, Calvinists, &c. of which in their order.

OF THE LUTHERANS.

The *Lutherans* derive their name from Martin Luther, a celebrated reformer, who sprung up and opposed the church of Rome with great vehemence and success, in the beginning of the 16th century.

The system of faith embraced by the Lutherans, was drawn up by Luther and Malancthon, and presented to the Emperor Charles V., in 1530, at the diet of Augusta, or Augsburg, and hence called the Augustan or Augsburg confession. It is divided into two parts, of which the *former*, containing twenty-one articles, was designed to represent, with truth and perspicuity, the religious opinions of the reformers ; and the *latter*, containing seven articles, is employed in pointing out and confuting the seven capital errors which occasioned their separation from the church of Rome : these were communion in one kind, the forced celibacy of the clergy, private masses, auricular confession, legendary tradition, monastic vows, and the excessive power of the church. The leading doctrines of this confession are the true and essential divinity of the Son of God ; its substitution and vicarious sacrifice ; and the necessity, freedom, and efficacy of divine grace.

From the time of Luther to the present day, no change has been introduced into the doctrine and discipline received in this church. The method, however, of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran church ; and, though the confessions continue the same, yet some of the doctrines which were warmly maintained by Luther, have been of late wholly abandoned by his followers. In particular, the doctrines of *absolute predestination*, *human impotence*, and *irresistible grace*, for which Luther was a most zealous advocate, have been rejected by most of his followers, and are now generally known by the name of Calvinistic doctrines. The Lutherans now maintain, in regard to the divine decrees, that they respect the salvation or misery of men, in consequence of " a previous knowledge of their sentiments and character," and not with the Calvinists, as founded on " the mere will of God."

The capital articles which Luther maintained are as follow ; to which are added a few of the Texts and arguments which he employed in their defence.

1. That the holy scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice, John v. 39. 1 Cor. iv. 16. 2 Tim. iii. 15—17. Reason also confirms the sufficiency of the scriptures : for if the written word be allowed to be a rule in one case, how can it be denied to be a rule in another ?

2. That justification is the effect of faith, exclusive of good works ; and that faith ought to produce good works purely in

obedience to God, and not in order to our justification :* for St. Paul, in his epistle to the Galatians, strenuously opposed those who ascribed our justification (though but in part) to works : *If righteousness come by the law, then Christ is dead in vain.* Gal. ii. 21. Therefore it is evident we are not justified by the law, or by our works ; but to him who believeth, sin is pardoned, and Christ's righteousness imputed.

3. That no man is able to make satisfaction for his sins ; for our Lord teaches us to say, when we have done all things that are commanded, *We are unprofitable servants.* Luke xvii. 10. Christ's sacrifice is alone sufficient to satisfy for sin, and nothing need be added to the infinite value of his atonement.

Luther also rejected tradition, purgatory, penance, auricular confession, masses, invocation of saints, monastic vows, and other doctrines of the church of Rome.

On the points of Predestination, Original Sin, and Free Will, Luther coincided with Calvin, and sometimes expressed himself more strongly ; but on matters of Church discipline they widely differed ; likewise on the presence of Christ's body in the Sacrament. His followers also deviated from him in some things : but the following may be considered as a fair statement of their principles, and the difference between them and the Calvinists : (1.) The Lutherans have bishops and superintendants for the government of the church. But the ecclesiastical government which Calvin introduced was called Presbyterian ; and does not admit of the institution of bishops, or of any subordination among the clergy. (2.) They differ in their notions of the sacrament of the Lords's Supper. The Lutherans reject *transubstantiation* ; but affirm that the body and blood of Christ are *materially* present in the sacrament, though in an incomprehensible manner ; this they called *consubstantiation*. The Calvinists hold, on the contrary, that Jesus Christ is only *spiritually* present in the ordinance, by the external signs of bread and wine. (3.) They differ in their doctrine of the eternal decrees of God respecting man's salvation. The modern Lutherans maintain that the divine decrees, respecting the salvation and misery of men, are founded upon the divine prescience. The Calvinists, on the contrary, consider these decrees as absolute and unconditional.

In 1523, Luther drew up a liturgy or form of prayer and administration of the sacraments, which, in many particulars, differed little from the mass of the church of Rome. But he did not intend to confine his followers to this form ; and hence every country, where Lutheranism prevails, has its own liturgy, which is the rule of proceeding in all that relates to external worship, and the public exercise of religion. The

*Luther constantly opposed this doctrine to the Romish tenet, that man by works of his own, prayer, fasting, and corporeal afflictions, might merit and claim pardon : and he used to call the doctrine of justification *by faith alone* " *Articulus stantis vel cadentis ecclesiæ.*"

liturgies used in the different countries, which have embraced the system of Luther, perfectly agree in all the essential branches of religion, in all matters that can be considered as of real moment and importance ; but they differ widely in many things of an indifferent nature, concerning which the Scriptures are silent, and which compose that part of the public religion that derives its authority from the wisdom and appointment of men. Assemblies for the celebration of divine worship meet every where at stated times. Here the Holy Scriptures are publicly read ; prayers and hymns addressed to the Deity ; the sacraments administered ; and the people instructed in the knowledge of religion, and excited to the practice of virtue, by the discourses of their ministers.

Of all Protestants, the Lutherans are perhaps those who differ least from the church of Rome, not only in regard to their doctrine of *consubstantiation*, namely, that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensive manner ; or, that the partakers of the Lord's Supper receive *along with, under, and in* the bread and wine, the *real* body and blood of Christ ; but likewise as they represent several religious practices and ceremonies as tolerable, and some of them useful, which are retained in no other Protestant church. Among these may be reckoned the forms of exorcism in the celebration of baptism ; the use of wafers in the administration of the Lord's Supper ; the private confession of sins ; the use of images, of incense, and of lighted tapers in their churches (particularly at the celebration of the Lord's Supper,) with a crucifix on the altar. All these are practices of the church of Rome. Some of them, however, are not general, but confined to particular parts.

In every country where Lutheranism is established, the supreme head of the state is, at the same time, the supreme visible ruler of the church ; but “ all civil rulers of the Lutheran persuasion are effectually restrained, by the fundamental principles of the doctrine they profess, from any attempts to change or destroy the established rule of faith and manners,—to make any alteration in the essential doctrines of their religion, or in any thing intimately connected with them,—or to impose their particular opinions upon their subjects in a despotic and arbitrary manner.” The councils, or societies, appointed by the sovereign to watch over the interests of the church, and to govern and direct its affairs, are composed of persons versed in the knowledge both of civil and ecclesiastical law, and, according to a very ancient denomination, are called *Consistories*. The internal government of the Lutheran Church seems to be in some respects anomalous. It bears no resemblance to *Independency*, and yet it is equally removed from *Episcopacy* on the one hand, and from *Presbyterianism* on the other. We must, however, except the kingdoms of Sweden and Denmark (including Norway,) in which the form of ecclesiastical govern-

ment that preceded the Reformation is retained ; purged, indeed, from the superstitions and abuses that rendered it so odious.

“ This constitution of the Lutheran hierarchy,” says Dr. Mosheim, “ will not seem surprising, when the sentiments of that people, with respect to ecclesiastical polity, are duly considered. On the one hand they are persuaded that there is no law, of divine authority, which points out a distinction between the ministers of the Gospel with respect to rank, dignity, or prerogatives ; and therefore they recede from *Episcopacy*. But, on the other hand, they are of opinion, that a certain subordination, a diversity in point of rank and privileges among the clergy, is not only highly useful, but also necessary to the perfection of church communion, by connecting, in consequence of a mutual dependence, more closely together, the members of the same body ; and thus they avoid the uniformity of the *Presbyterian* governments. They are not, however, agreed with respect to the extent of this subordination, and the degrees of superiority and precedence that ought to distinguish their doctors ; for in some places this is regulated with much more regard to the ancient rules of church government, than is discovered in others.”

The constitution of the Lutheran church in Sweden bears great resemblance to that of the church of England. However, neither in Sweden, nor in Denmark, is that authority and dignity attached to the Episcopal office, which the church of England bestows upon her dignitaries.

Lutheranism is the established creed and form of religion in Denmark, Norway, and Sweden, in a great part of Germany, particularly in the north, and in Saxony ; in Livonia, and Esthonia, and the greatest part of Prussia. There are also Lutheran churches in Holland, Courland, Russia, Hungary, North America, the Danish West India Islands, &c. In Russia, the Lutherans are at present more numerous than any other sect, that of the Greek Christians excepted. In Poland are several Lutheran churches ; and in Hungary, the Lutherans have 439 churches, and 472 pastors, who are elected by the people, and regulate among themselves their church government.

The Lutherans have too long cherished in their breasts that spirit of intolerance and bigotry, from which they themselves had suffered so long, and so much ; and this spirit has often impeded among them the progress of science and enlightened inquiry, and frustrated many attempts of the reformed party towards a re-union. But this bigotry is by no means characteristic in them ; and during the last thirty-five or forty years, learning has been cultivated, and liberality of sentiment and doctrine practised by them, in at least an equal degree with any other Christian party.

OF THE CALVINISTS.

Calvinists are those who embrace the doctrine and sentiments of Calvin, the celebrated Reformer of the Christian church from Romish superstition and doctrinal errors.

John Calvin was born at Nogen, in Picardy, in the year 1509. He first studied the civil law, and was afterwards made professor of divinity at Geneva, in the year 1536. His genius, learning, eloquence, and piety, rendered him respectable even in the eyes of his enemies.

The name of Calvinists seems to have been given at first to those who embraced not merely the doctrine, but the church government and discipline established at Geneva, and to distinguish them from the Lutherans. But since the meeting of the synod of Dort, the name has been chiefly applied to those who embrace his leading views of the Gospel, to distinguish them from the Arminians.

The leading principles taught by Calvin, were the same as those of Augustine. The main doctrine by which those who are called after his name are distinguished from the Arminians, are reduced to five articles : and which, from their being the principal points discussed at the synod of Dort, have since been denominated *the five points*. These are, predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

The following statement is taken principally from the writings of Calvin and the decisions at Dort, compressed in as few words as possible.

1. They maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature ; and that the rest of mankind he was pleased to pass by, and ordain to dishonour and wrath, for their sins, to the praise of his vindictive justice.

In proof of this they allege, among many other Scripture passages, the following : “ According as he hath *chosen* us in him before the foundation of the world, that we should be holy, and without blame before him in love.—For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy. Thou wilt say, then, Why doth he yet find fault ; for who hath resisted his will ? Nay, but O man ! who art thou that repliest against God ? Shall the thing formed say to him that formed it, Why hast thou made me thus ? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour ? Hath God cast away his people whom he *foreknew* ? Wot ye

not what the Scripture saith of Elias? Even so at this present time, also, there is a remnant according to the *election of grace*. And if by grace, then it is no more of works. What then? Israel hath not obtained that which he seeketh for, but the *election hath obtained it, and the rest are blinded*.—Whom he did *predestinate*, them he also *called*.—We give thanks to God always for you brethren beloved of the Lord, because God hath from the beginning *chosen you to salvation*, through sanctification of the Spirit and belief of the truth. As many as were ordained to eternal life, believed.” Eph. i. 4. Rom. ix. xi. 1—6. viii. 29, 30. 2 Thess. ii. 13. Acts xiii. 48. They think also that the greater part of these passages, being found in the epistolary writings, after the pouring out of the Holy Spirit, who was promised to guide the apostles all into truth, is an argument in favour of the doctrine.

They do not consider predestination, however, as affecting the agency or accountableness of creatures, or as being to them any rule of conduct. On the contrary, they suppose them to act as freely, and to be as much the proper subjects of calls, warnings, exhortations, promises, and threatenings, as if no decree existed. The connexion in which the doctrine is introduced by the divines at Dort, is to account for one sinner’s believing and being saved rather than another; and such, the Calvinists say, is the connection which it occupies in the Scriptures.

With respect to the *conditional* predestination admitted by the Arminians, they say that an election upon faith or good works foreseen, is not that of the Scriptures; for that election is there made the *cause* of faith and holiness, and cannot, for this reason, be the *effect* of them. With regard to predestination to *death*, they say, if the question be, Wherefore did God decree to punish those who are punished? the answer is, On account of their sins. But if it be, Wherefore did he decree to punish them rather than others? there is no other reason to be assigned, but that *so it seemed good in his sight*. Eph. i. 3, 4. John, vi. 37. Rom. viii. 29, 30. Acts, xiii. 48. 1 Pet. i. 1. Rom. ix. 15, 16. xi. 5, 6.

2. They maintain that though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground the Gospel is to be preached to all mankind indiscriminately; yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.

Calvin does not appear to have written on this subject as a controversy, but his comments on Scripture agree with the above statement. The following positions are contained in the resolutions of the synod of Dort, under this head of doctrine: “The death of the Son of God is the only and most perfect sacrifice and satisfaction for sins, of infinite value and price,

abundantly sufficient to expiate the sins of the whole world. The promise of the Gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life; which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all people and individuals, to whom God in his good pleasure sends the Gospel. Whereas many who are called by the Gospel do not repent nor believe in Christ, but perish in unbelief; this proceeds not from any defect or insufficiency in the sacrifice of Christ offered on the cross, but from their own fault. As many as truly believe, and are saved by the death of Christ from their sins, and from destruction, have to ascribe it to the mere favour of God, which he owes to no one, given them in Christ from eternity. For it was the most free counsel, and gracious *will* and *intention* of God the Father, that the quickening and saving efficacy of the most precious death of his Son should exert itself in all the elect, to give unto them only justifying faith, and by it to conduct them infallibly to salvation; that is, it was the will of God that Christ, by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity elected to salvation, and given to him by the Father."

These positions they appear to have considered as not only a declaration of the truth, but an answer to the arguments of the Remonstrants.

In proof of the doctrine, they allege among others the following Scripture passages: "Thou hast given him power over all flesh, that he should give eternal life to *as many as thou hast given him*. The good shepherd giveth his life *for the sheep*. I lay down my life for the sheep. He died not for that nation only, but that *he might gather together in one the children of God that are scattered abroad*.—He gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*. He loved the church, *and gave himself for it*, that he might sanctify and cleanse it and present it to himself, &c. And they sang a new song, saying, Thou art worthy; for thou wast slain and hast *redeemed us to God by thy blood*, out of every kindred, and tongue, and people, and nation." John, xvii. 2. x. 11, 15. xi. 52. Tit. ii. 14. Eph. v. 25—27. Rev. v. 9.

3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who, being their public head, his sin involved the corruption of all his posterity, and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come.

The explanation of original sin, as given by Calvin, is as follows: "Original sin seems to be the inheritable descending perverseness and corruption of our nature, poured abroad into

all the parts of the soul, which first maketh us deserving of God's wrath, and then also bringeth forth those works in us, called, in Scripture, *the works of the flesh*. These two things are distinctly to be noted, that is, that, being thus in all parts of our nature corrupted and perverted, we are now, even for such corruption only, holden worthy of damnation, and stand convicted before God to whom nothing is acceptable but righteousness, innocence, and purity. And yet we are not bound in respect of another's fault; for where it is said that by the sin of Adam we are made subject to the judgment of God, Rom. v. 18. it is not so to be taken, as if we, innocent and undeserving, did bear the blame of his fault; but as, in consequence of his offence, we are ultimately clothed with the curse, therefore it is said that he hath bound us. Nevertheless from him not the punishment only came upon us, but also the infection distilled from him abideth in us, to the which the punishment is justly due."

The resolutions of the divines at Dort on this head, contain the following positions. "Such as man was after the fall, such children did he beget—corruption by the righteous judgment of God being derived from Adam to his posterity—not by imitation, but by the propagation of a vicious nature. Wherefore all men are conceived in sin, and are born the children of wrath, unfit for every good connected with salvation, prone to evil, dead in sins, and the servants of sin; and without the Holy Spirit regenerating them, they neither will nor can return to God, amend their depraved natures, nor dispose themselves for its amendment."

In proof of this doctrine, the Calvinists allege, among other Scripture passages, the following: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. By one man's disobedience many were made sinners. I was born in sin, and shapen in iniquity. God saw that the wickedness of man was great upon the earth, and that every imagination of his heart was only evil continually. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no not one. And you hath he quickened who were *dead in trespasses and sins*. Wherein in time past *ye* walked according to the course of this world among whom also *we all* had our conversation in times past. in *the lust of our flesh*, fulfilling the desires of the flesh and of the mind; and were *by nature the children of wrath, even as others*." Rom. v. 12—19. Ps. li. 5. Gen. vi. 5. Ps. liii. 2, 3. Rom. iii. Eph. ii. 1—3.

4. They maintain that all whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

They admit that the Holy Spirit, as calling men by the min-

istry of the Gospel, may be resisted ; and that where this is the case, “ the fault is not in the Gospel, nor in Christ offered by the Gospel, nor in God calling by the Gospel, and also conferring various gifts upon them ; but in the called themselves. They contend, however, that where men come at the divine call, and are converted, it is not to be ascribed to themselves, as though by their own free will they made themselves to differ, but merely to him who delivers them from the power of darkness, and translates them into the kingdom of his dear Son, and whose regenerating influence is certain and efficacious.”

In proof of this doctrine the Calvinists allege, among others, the following Scripture passages : “ Whom he did predestinate, them he also called ; and whom he called, them he also glorified. That ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he *raised him from the dead*. Not of works, lest any man should boast. For we are his *workmanship created* in Christ Jesus unto good works. God, that *commanded* the light to shine out of darkness, hath shined into our hearts, &c. I will take away the stony heart out of their flesh, and will give them hearts of flesh.” Rom. viii. 29. Eph. i. 19, 20. ii. 9, 10. 2 Cor. iv. 6. Ezek. xxxvi. 26.

5. Lastly : They maintain that those whom God has effectually called, and sanctified by his Spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally but for the mercy and faithfulness of God, who keepeth the feet of his saints ; also, that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings, and promises ; but that none of these things imply the possibility of a believer's falling from a state of justification.

In proof of this doctrine they allege the following among other Scripture passages : “ I will put my fear in their hearts, *and they shall not depart from me*. He that believeth, and is baptised, *shall be saved*. The water that I shall give him shall be in him a well of water *springing up into everlasting life*. This is the Father's will, *that of all which he hath given me I should lose nothing*. This is *life eternal*, to know thee, the only true God, and Jesus Christ whom thou hast sent. Whosoever is born of God doth not commit sin, for his seed remaineth in him ; and he cannot sin, because he is born of God. They went *out from us*, but they were not *of us* ; for if they had been *of us*, they would have *continued* with us ; but they went out, that they might be made manifest that they were not all of us. Now unto him that is *able to keep you from falling, and to present you faultless* before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now

and ever, Amen." Jer. xxxii. 40. Mark, xvi. 16. John, iv. 14. vi. 40. xvii. 3. 1 John, iii. 9. ii. 19. Jude, 24, 25.

Such were the doctrines of the old Calvinists, and such in substance are those of the present times. In this, however, as in every other denomination, there are considerable shades of difference.

Some think Calvin, though right in the main, yet carried things too far; these are commonly known by the name of *Moderate Calvinists*. Others think that he did not go far enough; and these are known by the name of *High Calvinists*.

It is proper to add, that the Calvinistic system includes in it the doctrine of three co-ordinate persons in the Godhead, in one nature, and of two natures in Jesus Christ, forming one person. Justification by faith alone, or justification by the imputed righteousness of Christ, forms also an essential part of this system. They suppose that on the one hand our sins are imputed to Christ, and on the other, that we are justified by the imputation of Christ's righteousness to us; that is, Christ the innocent, was treated by God as if he were guilty, that we, the guilty, might out of regard to what he did and suffered, be treated as if we were innocent and righteous.

Calvinism originallay subsisted in its greatest purity in the city of Geneva; from which place it was first propagated into Germany, France, the United provinces, and Britain. In France it was abolished by the revocation of the edict of Nantz. It has been the prevailing religion in the United Provinces ever since 1571. The theological system of Calvin was adopted and made the public rule of faith in England under the reign of Edward VI. The church of Scotland also was modelled by John Knox, agreeably to the doctrine, rites, and form of ecclesiastical government established at Geneva. In England, Calvinism had been on the decline from the time of queen Elizabeth until about sixty years ago, when it was again revived, and has been on the increase ever since. The major part of the clergy, indeed, are not Calvinists, though the articles of the church of England are Calvinistical.

Calvin considered every church as a separate and independent body, invested with the power of legislation for itself. He proposed that it should be governed by presbyteries and synods composed of clergy and laity, without bishops, or any clerical subordination; and maintained that the province of the civil magistrate extended only to its protection and outward accommodation.

OF THE ARMINIANS.

The *Arminians* derive their name from James Arminius, a disciple of Beza, and an eminent professor of divinity at Leyden, about 1600, who is said to have attracted the esteem

and applause of his very enemies by his acknowledged candour, penetration and piety.

The principal tenets of the Arminians are comprehended in the 5 following articles.

1. That God has not fixed the future state of men by an absolute unconditional decree ; but determined from all eternity to bestow salvation on those who persevere unto the end in their faith in Jesus Christ ; and to inflict everlasting punishments on those who continue in their unbelief, and resist unto the end his divine succours.

2. That Christ, by his sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular ; and that his death hath put all men in a capacity of being justified and pardoned, on condition of their faith, repentance, and sincere obedience to the laws of the new covenant. John ii. 2. iii. 16, 17. Heb. ii. 9. Isa. i. 19, 20. 1 Cor. viii. 11.

3. That mankind are not *totally* depraved ; and that the sin of our first parents is not *imputed* to us, nor shall we be hereafter punished for any but our own personal transgressions. Jer. xxxi. 29, 30.

4. That there is a measure of grace given to every man to profit withal, which is neither irresistible nor irrevocable, but is the foundation of all exhortations to repentance, faith, &c. Isaiah i. 16. Deut. x. 16. Eph. iv. 22.

5. That true believers may fall from their faith, and forfeit finally their state of grace ; and they conceive that all commands to persevere and stand fast in the faith, shew that there is a possibility of believers falling away. See Heb. vi. 4. 5. 6. 2 Pet. ii. 20, 21. Luke xxi. 35.

It appears, therefore, that the followers of Arminius believe that God, having an equal regard for all his creatures, sent his Son to die for the sins, not of the *elect only*, but of the *whole world* ; that no mortal is rendered finally unhappy by an eternal and invincible decree, but that the misery of those who perish arises from themselves ; and that, in this present imperfect state, believers, if not peculiarly vigilant, may, through the force of temptation, and the influence of Satan, fall from grace, and sink into final perdition.

They found these sentiments on the expressions of our Saviour, respecting his *willingness* to save *all* that come unto him ; especially on his prayer over Jerusalem ; on his Sermon on the Mount ; and, above all, on his delineation of the process of the last day, in which the salvation of men is not said to have been obtained by any *decree*, but because “ they have done the will of their Father, who is in heaven.” This last argument they deem decisive. They also say, that the terms respecting *election* in the Epistle to the Romans, are applicable only to the state of the Jews *as a body*, and relate not to the religious consideration of individuals, either in this world, or the next.

The religious principles of the Arminians have insinuated themselves more or less into the established church in Holland,

and affected the theological system of many of those pastors who are appointed to maintain the doctrine and authority of the synod of Dort. The principles of Arminius were early introduced into various other countries, as Britain, France, Geneva, and many parts of Switzerland ; but their progress is said to have been rather retarded of late, especially in Germany and several parts of Switzerland, by the prevalence of the Leibnitzian and Wolfian philosophy, which is more favourable to Calvinism.

OF THE EPISCOPAL CHURCH OF ENGLAND.

THE church of England dates its origin from the time of the Reformation, when Henry VIII. shook off the Pope's authority and took upon himself the title of "*Head of the Church*," as he had been previously dignified by his Holiness with that of "*Defender of the Faith*." The last of these titles, which are hereditary in the Crown of England, was obtained as a reward for a book the king had written on the Seven Sacraments, against Luther's book, "*Of the Captivity of Babylon*." The first title was an assumed one ; but soon obtained legal sanction by the consent of the nation at large ; taken up because the pope refused to sanction Henry's Divorce from Queen Catherine, his affections having been transferred to Anne Boleyn. The Archbishop of Canterbury, who took upon himself to annul the former marriage, was solemnly condemned by the pope ; and Henry, out of revenge, annulled his connection with, and threw off his obedience to, the papal see. He became supreme head of the church himself, and he may be said to have been the founder of the church of England. Its principles, however, are grounded on those of the Reformation, having, in many respects, a resemblance to to the Lutheran tenets and practice.

The religious *tenets* or *doctrines* of this church are to be found in the book of Homilies, consisting of short moral and doctrinal discourses, and in the Thirty-Nine Articles, which, with the three Creeds and Catechism, are inserted in the Book of Common Prayer. Concerning some of the doctrines professed by the church of England, her members are not agreed : a very great majority of the clergy insisting upon it that the church is not Calvinistic, in regard to the doctrine of predestination, irresistible grace, and the final perseverance of the saints ; whilst a very respectable and increasing portion of the clergy and laity maintain, with great confidence, that the 17th article roundly and plainly asserts the great and important doctrine of predestination, as taught by Calvin and the first reformers. The warm, not to say acrimonious, disputes which this difference of construction put upon the articles has occasioned, have tended to increase the number of dissenters, whose interests are greatly

promoted by that part of the clergy usually denominated Calvinistic, or *evangelical*.

The great Earl of Chatham said openly in the House of Commons, that we have "a Popish liturgy, a Calvinistic creed, and an Arminian clergy:" since that time, the clergy are many of them become professors of the Calvinistic doctrines; and, perhaps, on a rigid examination of the Articles, Homilies, and Prayers, it would be difficult to put any other construction upon many parts of them, particularly of the 17th article.

Leaving this point, respecting the Calvinism or Arminianism of the church of England, to be decided amongst the members themselves, we shall lay before the reader an impartial account of her doctrines, worship, rites, and ceremonies, collected, as they ought to be, from those acknowledged formularies, and standards of faith, the book of Homilies, the book of Common Prayer, including the thirty-nine Articles, the Liturgy, &c. and such other works of authority as are usually referred to on this subject.

It cannot with truth be denied, that the Liturgy abounds with the purest sentiments of devotion, and the genuine principles of the Christian faith. The language breathes the highest spirit of piety, often in a style of the most eloquent and affecting pathos. In it are found some of the very best specimens of our English style of composition.

A committee was appointed to compose this Liturgy, at the head of which was Thomas Cranmer, Archbishop of Canterbury, who was the chief promoter of the Reformation, and had a principal hand in all the steps made towards it.

This Liturgy, compiled by martyrs and confessors, together with divers other learned bishops and divines; and being revised and approved by the archbishops, bishops and clergy of both the provinces of Canterbury and York, was then confirmed by the King, A. D. 1548.

About the end of the year 1550, or the beginning of 1551, some exceptions were taken at some things in this book, which were thought to savour too much of superstition; on which account it was again revised and altered, under the inspection of Bucer and Martyr, two foreign reformers, and again confirmed by Act of Parliament; but both this and the former Act, made in 1548, were repealed in the first year of Queen Mary. But upon the accession of Queen Elizabeth, the second book of King Edward was again established, with some slight alterations and corrections; and in this state the Liturgy continued, without any farther alteration, until the first year of King James the First, when a few small alterations were made: and thus it remained till the time of Charles the Second, when the *whole* book was again revised. The commission for this purpose was dated March 25, 1661, and empowered twelve bishops and twelve presbyterian divines to make such reasonable and necessary alterations as they might jointly agree upon. In a word, the whole Liturgy was then brought to the state it now stands,

and was unanimously subscribed to by both Houses of Convocation, on Friday, December 20, 1661 ; and being brought to the House of Lords the March following, both Houses very readily passed an Act for its establishment, when the thanks of the lords were ordered to the bishops and clergy, for the great care and industry shown in the review of it.

It is asserted that the genuineness of this creed may be proved from the unanimous testimony of antiquity, in the writings of the fathers. Clements Romanus, in his epistle (A. D. 65), saith, "that the apostles having received the gift of tongues, while they were together, by joint consent composed that creed, which the church of the faithful now holds." This matter is largely set down by Ruffinus, in his preface to the exposition of the creed, and affirmed, not only by him, but a cloud of unexceptionable witnesses, whose words are too long to insert, and their names too many to mention. Irenæus, Origen, Tertullian, Ambrose, Augustine, Jerome, Ruffinus, and many other orthodox fathers, whose testimonies will show, that this creed was composed by the apostles themselves, and has been received as such by the most learned and judicious Christians, from the first planting of the Christian faith down to the present time. In a word, the ancients quote the creed as well as scripture to confute heresies, and seem to have given it the same honour, because it is indeed the same thing ; called therefore the *compendium* of the gospel, and the epitome of holy writ.

St. Augustine, writing on the creed, has the following remark, "Say your creed daily, morning and evening to God. Say not, I said it yesterday, I have said it to-day already ; say it again ; say it every day ; guard yourselves with your faith : and if the adversary assault you, let the redeemed know, that he ought to meet him with the banner of the cross *and the shield of faith.*"

When the worshippers in the church of England come to the second article in this creed, in which the name of Jesus is mentioned, they make obeisance, which the church (in regard to that passage of St. Paul, *that at the name of Jesus every knee should bow*—Phil. ii. 10) expressly enjoins in her eighteenth canon ; ordering, "that when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present ; testifying by these outward gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world ; in whom alone all the mercies, grace, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised." Again, according to the Rubric it is to be repeated *standing*, to signify our resolution to stand up boldly in the defence of it. As in Poland and Lithuania, it is said, the nobles used formerly to draw their swords, in token that, if there was an occasion, they would defend and seal the truth of it with their blood.

The Litany of the church of England is a distinct and separate office in the intention of the church, as is evident from the rubric before it, which appoints it, "to be sung or said after morning prayer."

The word itself is defined in the rubric as "a supplication."

As to the form in which litanies are made, namely, in short petitions by the priest, with responses by the people, St. Chrysostom derives the custom from the primitive ages, when the priest began, and uttered by the spirit, some things fit to be prayed for, and the people joined the intercessions, saying, "We beseech thee to hear us, good Lord." When the miraculous gifts of the spirit began to cease, they wrote down several of these forms, which were the original of our present litanies. St. Ambrose has left us one, which agrees in many particulars with that of our own church.

About the year 400, litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion. It is pretended that several countries were delivered from great calamities by this means. About the year 600, Gregory the Great, from all the litanies extant, composed the famous seven-fold litany, by which Rome, it is said, was delivered from a grievous mortality. This has served as a pattern to all the western churches since; and to it ours of the church of England comes nearer than that of the Romish Missal, in which later popes have inserted the invocation of saints, which our reformers properly expunged. These processional litanies having occasioned much scandal, it was decreed that in future the litanies should be used only within the wall of the church.

The days, appointed by the fifteenth canon of our church, for using the litany, are Wednesdays and Fridays, the ancient fasting days of the primitive church; to which, by the rubric, Sundays are added, as being the days of the greatest assembly for divine service. Before the last review of the common prayer, the litany was a distinct service by itself, and used some time after the morning prayer was ended. At present, it forms one office with the morning service, being ordered to be read after the third collect for grace, instead of the intercessional prayers in the daily service.

The *occasional prayers and thanksgivings* found in the book of common prayer are, for the most part, highly appropriate to the respective ends for which they were composed.

Concerning the antiquity of the collects, most of them were used in the western church above twelve hundred years ago, and many of them no doubt long before; for this is certain, that these prayers were collected and put in order by St. Gregory, that great light and guide of the church.

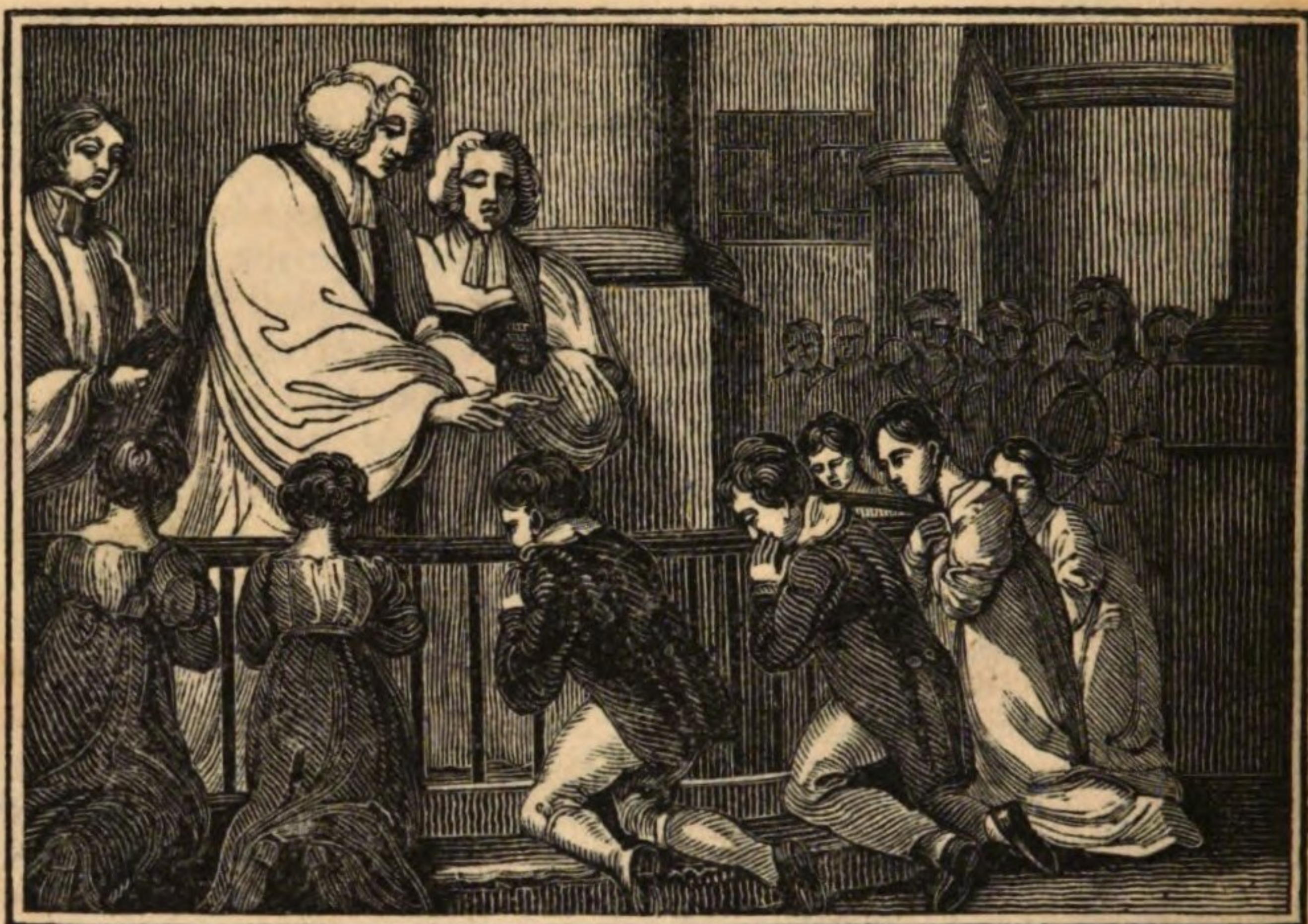
The *Festivals* of the English church are held on what are called "Saints' Days," with some others. St. Andrew's on the 30th of November; St. Thomas', 31st December; St. Stephen's 26th of December; St. John the Evangelist, 27th of December; the innocents' day, on the 28th December.



Church of England



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Anderson sc.

Church of England Confirmation.

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Church of England Convocation.

This day is commemorated by the church because the Holy Innocents were the first that suffered upon our Saviour's account; also for the greater solemnity of Christmas, the birth of Christ being the cause of their deaths. The Greek church reckons the number forty thousand; but the scripture is silent on the subject.

Conversion of St. Paul, 25th January; St. Matthias's day, 24th February; St. Mark's, 25th April; St. Philip and St. James, 1st of May; St. Barnabas the Apostle, 11th of June; Nativity of John the Baptist, 24th June; Beheading of John the Baptist, 29th August; St. Peter's day, 29th June; St. James the Apostle, 25th July; St. Bartholomew the Apostle, 24th of August; St. Matthew the Apostle, 21st of September; St. Michael and All Angels, 29th of September; St. Luke the Evangelist, 18th October; St. Simon and St. Jude, 28th October; and All Saints, the 1st of November. The reformers having laid aside the celebration of a great many martyrs' days, which had grown too numerous and burthensome to the church, thought fit to retain this day, whereon the church, by a *general* commemoration, returns her thanks to God for them *all*.

Besides these festivals may be mentioned two others, not connected with those relating to the apostles: these are the *Purification*, on the second of February; and the *Annunciation*, on the 25th of March.

Such are the saints, and such the days on which festivals are kept in the church of England. They are, however, at present but little attended to, except at the "public offices," in which "red-letter days," so called from being usually printed with red ink in the common almanacks, are observed as holidays, &c. There are other days, as Good-Friday, Easter, Whitsuntide, and Lent, observed in their church; but they are all well known.

The *communion service* of this church is appointed to be read at the *altar*, or *communion-table*, every Lord's day, and upon every festival or fast throughout the year. To "receive the communion," means to receive the *sacrament* of the *Lord's Supper*, called the *eucharist* by the Roman Catholics; and here it may be proper to observe, that the church of England allows of two sacraments only, (*viz.*) *baptism* and the *eucharist*. Those called occasional offices of the church, are the Lord's Supper; baptism; the catechism; confirmation; matrimony; visitation of the sick; burial of the dead; churching of women; and the *communion*.

The church of England, though admitting the *eucharist* as a sacrament, conferring grace, when worthily administered and received, does not attach any superstitious importance to it.

This sacrament is generally taken by persons a little before death, as is that of extreme unction in the Roman catholic church; but it is administered once a month publicly in the church. The manner of its administration may be seen in all our common prayer-books.

Baptism is the other sacrament of the church of England, and it may be administered to either infants or adults; but generally to the former, and is either public or private. There are three services for this sacrament: 1st. "the ministration of public baptism of infants, to be used in the church; 2d. the ministration of baptism of children in houses; and 3d. the ministration of baptism to such as are of riper years, and are able to answer for themselves." The primitive practice of *immersion* is enjoined by the laws of the church; but is never enforced. Infants receive their *christian names* at this rite.

The use of *sponsors*, or god-fathers, at the time a child is baptized, or *christened*, as it is called, is indispensable: for a male there must be two god-fathers and one god-mother; and for a female two god-mothers and one god-father, who "promise a vow," in the child's name, "that it shall renounce the devil and all his works; believe all the articles of the Christian faith; keep God's holy will and commandments, and walk in the same till the end of its life!"

The *catechism* of the church of England teaches the leading doctrines of the church, and instructs the young in many of their duties, moral and theological.

Confirmation.—When children are properly instructed in the nature and obligations promised for them in baptism, by the church catechism, they are then required to be presented to the bishop for *confirmation*, in order to ratify those vows in their own persons, by this rite; but not being instituted by Christ, it cannot properly be called a sacrament.

The office of the church begins with a serious admonition to all those who are desirous to partake of its benefits; and that they should renew in their *own names* the solemn engagement which they entered into by their sureties at their baptism, and this in *the presence of God and the whole congregation*; to which every one ought to answer, with *reverence*, and *serious consideration*, *I do*. Then follow some acts of praise and prayer, proper for the occasion. The ceremony consists of the imposition, or laying on of hands upon the head. The office concludes with suitable prayers. The bishop having *laid his hand* upon the head of each person, as a token of God's favour, humbly supplicates the Almighty and everlasting God, *that his hand may be over them*, and his Holy Spirit may *be always with them*, to lead them *in the knowledge and obedience of his word*, so that *at the end of their lives they may be saved through Jesus Christ*: and to this is added a collect out of the communion-service, concluding with the bishop's blessing, who now desires, that the blessing of Almighty God, the Father, Son, and Holy Ghost, may be bestowed upon them, and remain with them for ever.

Matrimony is not deemed a sacrament in this church, although regarded as a sacred and holy rite. It is performed, either in public in the church, or in a private house, and either by license, or the publication of banns; and cannot be dissolved except by an especial act of parliament, after previous convic-

tion of the crime of adultery, or some other lawful cause, heard and adjudged in the courts of law. Accordingly, therefore, the laws of England forbid any divorce to take place on account of alledged adultery in either party, till such acts of adultery have been clearly proved; after which the aggrieved party may apply to parliament for an act of divorce, or, as it was anciently called, "a Bill of Divorcement." This law, however, cannot be considered, as some have considered it, "*an ex post facto law*," or a law made to punish an offence, against which there was no previous law.

The *Funerals* of the church of England are very simple and affecting; and the service of the most solemn and devout kind.

They have a practice of publicly returning thanks by women after child-birth, which they call *Churching of Women*, and for which there is a distinct service in the book of common prayer; and this, with what is called the *Commination*, a long list of curses, used only on the first day of Lent, concludes that singular, and, in many respects, very excellent book.

In concluding this analysis of the liturgy of this body of Christians, it may be observed, that the morning service formerly consisted of three parts, which were read at three different times in the forenoon. These are now thrown into one, and are all used at the same time. This conjunction of the services produces many repetitions. For instance, the Lord's Prayer is always repeated five times every Sunday morning; and on sacrament days, if there happen to be a baptism and a churching, it is repeated about eight times in the course of about two hours. These and some other defects have been repeatedly attempted to be reformed; but hitherto without success.

The *government, discipline, &c.* of this church are next to be considered.

There are two Archbishops, (*viz.*) Canterbury and York, the first of which is primate of all England, though the king is temporal head of the church; and has the appointment of all the bishops. There are twenty-six bishops, besides the two Archbishops, who are all peers of the realm; except the bishop of Soder and Man, who is appointed by the Duke of Athol; and has no seat in the house of peers.

The *church of Ireland* is also episcopal, and is governed by four archbishops and eighteen bishops. Since the union of Britain and Ireland, one archbishop and three bishops sit alternately in the house of peers, by rotation of sessions.

The province of York comprises four bishoprics, *viz.* Durham, Carlisle, Chester, and the Isle of Man; all the rest, to the number of twenty-one, are in the province of Canterbury.

The clerical dignitary, next to the bishop, is the arch-deacon, whose duty, though very different in different dioceses, may be termed that of a representative of the bishop in several of his less important functions. The number of arch-deacons in

England is about sixty. The name of Dean (*Decanus*) was probably derived from his originally superintending two canons or prebendaries. Each bishop has a chapter or council appointed to assist him, and each chapter has a Dean for a president ; but there are in the church of England many deaneries of other descriptions. Rector is, in general, the title of a clergyman holding a living, of which the tithes are entire ; Vicar is understood of a living when the great tithes have passed into secular hands. The very general name of Curate signifies, sometimes, (as *curé* in France) a clergyman in possession of a living, but more frequently one exercising the spiritual office in a parish under the rector or vicar. The latter are temporary curates, their appointment being a matter of arrangement with the Rector or Vicar ; the former, more permanent, are called perpetual curates, and are appointed by the impropriator in a parish which has neither rector nor vicar. The name of Priest is, in general, confined to the clergy of the church of Rome ; in the church of England, the corresponding term is a "Clerk in Orders." A Parson (*parsona ecclesiæ*) denotes a clergyman in possession of a parochial church. Deacon is, in England, not a layman (except with the Dissenters) as in Calvinistic countries, but a clergyman of limited qualifications, to preach, baptize, marry, and bury ; but not to give the Sacrament of the Lord's Supper. "Readers" are not regular clergymen ; but laymen, of good character, licensed by the bishop to read prayers in churches and chapels, where there is no clergyman.

The number of church-livings in England and Wales is very great, being fully 10,500. From this multiplicity of benefices, and from the general smallness of the incomes, have arisen two irregularities : pluralities, and non-residence. To prevent, at least to lessen this latter abuse, an Act of Parliament was passed in 1813, directing that every non-resident incumbent should nominate a curate of a salary of not less than 80*l.* per ann. unless the entire living should be less. The effect of this Act was to reduce the number of non-resident clergymen, by fully 800 ; they had previously been about 4700 ; but in 1815 the official return to Parliament of the incumbents in England and Wales were as follows :

Non-resident from the following causes :

Sinecures 52—Vacancies 164—Sequestrations 40—Recent Institutions 87—Dilapidated churches 32—Held by Bishops 22—Law-suits, absence on the Continent, &c. 122—Livings from which no report 279, total 798—Incumbents non-resident from other causes 3856—Incumbents resident 5847—total 10,501 livings.

The rental of England and Wales was, by a late return, discriminated as follows in regard to tithes :

Tithe-free <i>in toto</i>	-	-	-	-	7,904,379
Tithe-free in part	-	-	-	-	856,185
Free on the payment of a <i>modus</i>	-	-	-	-	498,823
Subject to tithe	-	-	-	-	20,217,467

Total 29,476,854

A part, and by no means an inconsiderable one, of the tithes of England is held by laymen ; but as the church have other resources of income, its total revenue is computed at nearly 3,000,000*l.* ; but the absorption of large sums by several of the prelates, and the accumulation of the best livings among a few individuals of influence, reduce the annual average income of the curates, or most numerous class, to little more than 100*l.* a-year.

Tithes necessarily fluctuate with the state of agriculture : at present (1820-1) the deficiency is extremely alarming. This was also the case in the year 1815, when the clergy began to discover, that the tithe was a very unsuitable and impolitic source of revenue. Application was made to Parliament, and the subject was, for some time, under serious discussion ; but the rise of corn in 1816 and 1817 prevented any other measure than an Act, founded on a Committee Report of the 18th of June, 1816, authorising the possessor of tithes, (laymen as well as clergymen) to grant leases of them for a term not exceeding fourteen years.

According to a return in Parliament, made in June 1817, it appears that the incomes of those benefices where there is no parsonage-house, or at least none that forms a suitable residence, are as follow :

	livings.
From 10 <i>l.</i> to 100 <i>l.</i>	615
— 100 to 150	442
— 150 and upwards	793
	1850

A prior, and more comprehensive return, had stated the number of churches and chapels, for the established faith, at 2533 ; and as these were thought inadequate, (the members of the established church being about five millions, or half the population of England and Wales,) an Act was passed in 1818, and even pecuniary aid, to the amount of *one million* pounds sterling, given by government, for the erection of an additional number of churches. The previous attempts to raise the requisite funds, by the issue of briefs and voluntary subscriptions, had exhibited a miserable specimen of misapplied labour ; the expences of the collection, and of the patent and stamps, absorbing more than half the money received from the subscribing parties.*

There were not a few worthy and conscientious members of

* See the return of briefs delivered to Parliament, May 19, 1819.

the established church, who questioned the policy and expediency of taking from the public purse so great a sum as one million, at a time when the nation was already greatly embarrassed by the stagnation of trade, and the weight of the existing taxes.

In addition to the details already given of the ecclesiastical statistics, and other affairs connected with the government, discipline, and revenues of the church of England, the reader will be instructed and amused by some facts, partly taken from that singular production, "A Plea for Religion and the Sacred Writings," by the late Rev. David Simpson, Minister of Christ Church, Macclesfield, than whom a better or more honest and conscientious clergyman the church of England never possessed.

It is well known, says this good man, that there are about 18,000* clergymen in England and Wales of the established religion, and nearly 10,000 parishes.

The Rectories 5098; the Vicarages 3687; the livings of other descriptions 2970; in all 11,755. Twenty or thirty of these livings may be a thousand a-year and upwards; four or five hundred of them 500*l.* and upwards; two thousand of them under 200*l.*; five thousand under 100*l.* a-year. The average value of livings is 140*l.* a-year, reckoning them at 0,000.

In the year 1714, when Queen Anne's Bounty began to be distributed, there were 1071 livings not more than 10*l.* a-year; 1467, 20*l.*; 1126, 30*l.*; 1149, 40*l.*; 884, 50*l.* In all 5697 livings, not more than 50*l.* a-year a-piece.

All the 10*l.* and 20*l.* livings have been augmented by the above donation.

This bounty is about 13,000*l.* a-year, clear of deductions; and is, therefore, equal to 65 augmentations annually, at 200*l.* a-piece.

The Clergy are indebted to bishop Burnet for this application. The money itself arises from the first-fruits and tenths of church livings, above a certain value, which, before the time of Henry VIII. used to go to the Pope of Rome.

The whole income of the church and two Universities is about 1,500,000*l.*† a-year. There are 26 bishops, whose annual income is 72,000*l.*; or, according to another account, 92,000*l.*; each bishop, therefore, has on an average 2770*l.* or 3538*l.* a-year, supposing he had no other preferment. There are 28 Deaneries and Chapters, whose income is about 5000*l.* a-year each, making together about 140,000*l.* a-year. The income of the two Universities is together about 180,000*l.*; the clergy have together about 1,108,000*l.* a-year among them, which is little more than 100*l.* a-piece. The whole body of

* These have rather increased since Mr. Simpson wrote.

† This is scarcely half the entire value of the Church's Revenues, if we reckon every possible source.

the clergy and their families make nearly 100,000 souls. Reckoning the population of England and Wales at 8,000,000, of people, every clergyman would have a congregation of 444 persons to attend to, in the same way of calculation.

There are moreover 28 Cathedrals, 26 Deans, 60 Archdeacons, and 544 Prebends, Canons, &c. Besides these, there are in all about 300 in orders belonging to different Cathedrals, and about 800 Lay-Officers, such as singing-men, officers, &c. who are all paid from the Cathedral emoluments; so that there are about 1700 attached to the several Cathedrals, who divide among them the 140,000*l.* a-year, making on an average nearly 83*l.* a-year a-piece.*

There are nearly 1000 livings in the gift of the king; but it is customary for the Lord Chancellor to present to all the livings under the value of twenty pounds in the king's book, and for the Minister of State to present to all the rest. Those under 20*l.* are about 780, and those above, nearly 180. Upwards of 1600 places of church-preferment, of different sizes and descriptions, are in the gift of the 26 bishops: more than 600 in the presentation of the two Universities; about 1000 in the gift of the several cathedrals, and other clerical institutions; about 5700 livings are in the nomination of the nobility and gentry of the land, men, women, and children; and 50 or 60 of them may be of a different description from any of the above.

The titles by which some of the higher orders of the clergy are dignified, are, in some instances, little inferior to those given to the Pope of Rome. The archbishop of Canterbury is addressed as "*His Grace, the most Reverend Father in God, N—, by Divine Providence, Lord Archbishop of Canterbury.*" The Bishops are styled "*Right Reverend Fathers in God, by Divine Permission, Lord Bishops of, &c.*" Others are styled *Very Reverend, &c.*

Ministers at the time of their ordination take a solemn oath, that they subscribe *ex animo*, to all and every thing contained in the book of Common Prayer, &c. They also swear to perform true and canonical obedience to the bishop of the diocese, and his successors, *in all things lawful and honest.*

An assembly of the clergy of England, by their representatives, for the purpose of consulting upon ecclesiastical matters, is called a *convocation*. Though the convocation has not been permitted to transact any business for upwards of seventy years, yet it still meets on the second day of every session of parliament, but immediately adjourns. Like parliament, it consists of an upper and lower house. In the upper house, the archbishops and bishops sit; and in the lower house, the inferior clergy, who are represented by their proctors. These consist of all the deans and archdeacons, of one proctor for every

* See an "Essay on the Revenues of the Church of England."

chapter, and two for the clergy of every diocese, and amount in all to one hundred and forty-three divines.

The archdeacons hold stated *visitations* in the dioceses over which they hold jurisdiction under the bishop. Their business on these occasions is to inquire into the reparation and moveables belonging to the church, to reform abuses in ecclesiastical matters, and bring the more weighty affairs before the bishop. They have also a power to suspend and excommunicate ; in many places to prove wills, and to induct all clerks within their respective jurisdictions.

The archbishop, besides the inspection of the bishops and inferior clergy in the province over which he presides, exercises episcopal jurisdiction in his own diocese. He exercises ecclesiastical jurisdiction in his province, and is guardian of the spiritualities of any vacant see, as the king is of the temporalities. He is entitled to present by lapse to all the ecclesiastical livings in the disposal of his diocesan bishop, if not filled within six months. He has also a customary prerogative, on consecrating a bishop, to name a clerk or chaplain to be provided for by such bishop ; instead of this, it is now usual to accept an option. He is said to be enthroned when vested in the archbishopric ; whilst bishops are said to be installed.

His grace of Canterbury is the first peer of England, and, next to the royal family, has precedence of all dukes, and of all officers of the crown. It is his privilege by custom to crown the kings and queens of this kingdom. By common law, he possesses the power of probate of wills and testaments, and of granting letters of administration. He has also a power to grant licenses and dispensations in all cases formerly sued for in the court of Rome, and not repugnant to the law of God. Accordingly, he issues special licenses to marry, to hold two livings, &c. ; and he exercises the right of conferring degrees.

The Archbishop of York possesses the same rights in his province as the Archbishop of Canterbury. He has precedence of all dukes not of the royal blood, and of all officers of state except the lord-high-chancellor. He has also in certain parts the rights of a count palatine.

A bishop of England is also a baron in a three-fold manner, namely, feudal, with respect to the temporalities annexed to his bishopric ; by writ, as being summoned by writ to parliament ; and by patent and creation. Accordingly he has the precedence of all other barons, and votes as baron and bishop. But though the peerage of bishops was never denied, yet it has been contested whether they have a right to vote in criminal matters. At present, the bishops vote in the trial and arraignment of a peer ; but, before sentence of death is passed, they withdraw and vote by proxy.

The jurisdiction of a bishop of England consists in collating to benefices ; granting institutions on the presentations of other patrons ; commanding inductions ; taking care of the profits of vacant benefices, for the use of the successors ; vis-

iting his diocese once in three years ; in suspending, depriving, degrading, and excommunicating ; in granting administrations, and superintending the probate of wills. These parts of his function depend on the ecclesiastical law. By the common law, he is to certify the judges respecting legitimate and illegitimate births and marriages ; and to this jurisdiction, by the statute law, belongs the licensing of physicians, chirurgeons, and schoolmasters, and the uniting of small parishes. This last privilege is now peculiar to the Bishop of Norwich. The bishops' courts possess this privilege above the civil courts ; that writs are issued from the former in the name of the bishop himself, and not in that of the king. The judge of the bishops' court is his chancellor, anciently called *ecclesiæ causidicus*, the church-lawyer.

The bishops of London, Durham, and Winchester, take precedence of the other bishops, who rank after them according to the seniority of their consecration.

ARTICLES OF RELIGION,

*As established by the Bishops, the Clergy, and Laity of the Protestant Episcopal Church in the United States of America.**

Art. I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts, or passions : of infinite power, wisdom, and goodness ; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead, there be three persons, of one substance, power, and eternity ; the Father, the Son, and the Holy Ghost.

Art. II. *Of the Word, or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance : so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man ; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

Art. III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried ; so also is it to be believed, that he went down into hell.

Art. IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his

*The editor has thought proper to insert the 39 Articles as adopted by the Episcopal Church in the United States, there being no material difference from those of the Church of England.

body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

Art. V. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

Art. VI. Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis, Exodus, Leviticus, Numeri, Deuteronomium, Joshue, Judges, Ruth, the first book of Samuel, the second book of Samuel, the first book of Kings, the second book of Kings, the first book of Chronicles, the second book of Chronicles, the first book of Esdras, the second book of Esdras, the book of Hester, the book of Job, the Psalms, the Proverbs, Ecclesiastes or Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

And the other Books (as *Hierome* saith) the church doth read for example of life and instruction of manners ; but yet doth it not apply them to establish any doctrine ; such are these following :

The third book of Esdras, the fourth book of Esdras, the book of Tobias, the book of Judith, the rest of the book of Hester, the book of Wisdom, Jesus the son of Sirach, Baruch the Prophet, the Song of the three Children, the Story of Susannah, of Bell and the Dragon, the Prayer of Manasses, the first book of Maccabees, the second book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive and account them canonical.

Art. VII. Of the Old Testament.

The Old Testament is not contrary to the New ; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the Old Fathers did look only for transitory Promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth ; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

Art. VIII. *Of the Creeds.*

The *Nicene* creed, and that which is commonly called the *Apostle's* creed, ought thoroughly to be received and believed : for they may be proved by most certain warrants of Holy Scripture.

Art. IX. *Of Original or Birth-Sin.*

Original Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk ;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit ; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated ; whereby the lusts of the flesh, called in Greek, *φρόνημα σαρκὸς*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized ; yet the *Apostle* doth confess, that concupiscence and lust hath of itself the nature of sin.

Art. X. *Of Free-Will.*

The condition of man, after the fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God : wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Art. XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith ; and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Art. XII. *Of Good Works.*

Albeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment ; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith ; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

Art. XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to

receive grace, or (as the School-Authors say) deserve grace of congruity : yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Art. XIV. *Of Works of Supererogation.*

Voluntary works, besides over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required : Whereas Christ sayeth plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

Art. XV. *Of Christ alone without Sin.*

Christ in the truth of our nature, was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world ; and sin (as St. John saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things ; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Art. XVI. *Of Sin after Baptism.*

Not every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Art. XVII. *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they, which he endued with so excellent a benefit of God, he called according to God's purpose by his Spirit working in due season : they through grace obey the calling : they be justified freely : they be made Sons of God by adoption : they be made like the image of his only begotten Son Jesus Christ : they walk religiously in good works ; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination, and our Elec-

tion in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God : so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture : And in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

Art. XVIII. *Of obtaining Eternal Salvation only by the name of Christ.*

They also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

Art. XIX. *Of the Church.*

The visible church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred ; so also the church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

Art. XX. *Of the Authority of the Church.*

The church hath power to decree Rites or Ceremonies, and authority in controversies of faith : And yet it is not lawful for the church to ordain any thing that is contrary to God's Word written ; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought not to enforce any thing to be believed for necessity of salvation.

Art. XXI. *Of the Authority of General Councils.*

Art. XXII. *Of Purgatory.*

The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images, as of Reliques, and

also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

Art. XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or Ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by men who have public Authority given unto them in the congregation, to call and send Ministers into the Lord's Vineyard.

Art. XXIV. *Of speaking in the Congregation in such a Tongue as the people understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public prayer in the church, or to Minister the Sacraments in a Tongue not understood of the people.

Art. XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession ; but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures ; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation ; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

Art. XXVI. *Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

Although in the visible church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments ; yet, forasmuch as they do not the same in their own name, but in Christ's, and do minister by his Commission and Authority, we may use their

Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the Sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences : and finally being found guilty, by just judgment, be deposed.

Art. XXVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference whereby Christian men are discerned from others that be not christened ; but it is also a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the church : the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed : faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ.

Art. XXVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another ; but rather it is a Sacrament of our Redemption by Christ's death ; insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the Substance of Bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.

Art. XXIX. *Of the Wicked, which eat not of the body of Christ in the Use of the Lord's Supper.*

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the body and blood of Christ ; yet in no wise are they partakers of Christ ; but rather to their

condemnation do eat and drink the sign or sacrament of so great a thing.

Art. XXX. *Of both kinds.*

The cup of the Lord is not to be denied to the lay-people : for both the parts of the Lord's sacrament by Christ's Ordinance and Commandment, ought to be ministered to all Christian men alike.

Art. XXXI. *Of the one Oblation of Christ finished upon the cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual ; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

Art. XXXII. *Of the Marriage of Priests.*

Bishops, priests, and deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from Marriage : therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Art. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

That person which by open denunciation of the Church, is rightly cut off from the Unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

Art. XXXIV. *Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like ; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the consciences of the weak Brethren.

Every particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church,

ordained only by man's authority, so that all things be done to edifying.

Art. XXXV. *Of Homilies.*

The second Book of Homilies, the several titles whereof we have joined, under this Article doth contain a godly and wholesome Doctrine, and necessary for these Times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.—2. Against peril of Idolatry.—3. Of repairing and keeping clean of Churches.—4. Of good Works: first of Fasting.—5. Against Gluttony and Drunkenness.—6. Against excess of Apparel.—7. Of Prayer.—8. Of the place and Time of Prayer.—9. That Common Prayers and Sacraments ought to be ministered in a known Tongue.—10. Of the reverent Estimation of God's Word.—11. Of Alms-doing.—12. Of the Nativity of Christ.—13. Of the Passion of Christ.—14. Of the Resurrection of Christ.—15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.—16. Of the Gifts of the Holy Ghost.—17. For the Rogation-days.—18. Of the State of Matrimony.—19. Of Repentance.—20. Against Idleness.—21. Against Rebellion.

Art. XXXVI. *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Bishops, and ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1772, doth contain all things necessary to such consecration and ordering; neither hath it any thing that, of itself, is superstitious and ungodly: and, therefore, whosoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Art. XXXVII. *Of the Power of the Civil Magistrates.*

The power of the civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted.

Art. XXXVIII. *Of Christian men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man

ought of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Art. XXXIX. *Of a Christian man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle : so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of Faith and Charity; so it be done according to the Prophets teaching in Justice, Judgment, and Truth.

Such are the 39 articles of the church of England, which all candidates for holy orders must declare that they do willingly and *ex animo* subscribe.

Episcopacy, arguments for.—1 Tim. i. 3. Tim. iii. 19, 22. 2 Tim. ii. 2. Tit. i. 5. Tit. iii. 10. Acts xx. 17, 18.

Episcopacy, arguments against.—2 Tim. iv. 9, 13. Tit. iii. 12. 1 Tim. iv. 14. Eph. iv. 2. 2 Tim. iv. 5.

It is estimated that there are upwards of 300 congregations of Episcopalians in the United States.

OF THE KIRK OF SCOTLAND.

THE conversion of the Scots to the Christian faith began through the ministry of Paladius, about the year 430, and from the first establishment of Christianity in that country till the reformation in the reigns of Mary, mother of James I. and of Mary I. of England, their church-government was Episcopacy ; but the Presbyterian discipline was not finally established in Scotland until the reign of King William and Mary, A. D. 1689, when episcopacy was totally abolished. To the intrepidity, the zeal, the learning, and the piety of the immortal John Knox, the Scots owe their emancipation from the chains and burthens of the ancient Roman catholic religion and service.

The word *kirk* is of Saxon origin, and signifies church ; or, as some have thought, it may be a contraction of two Greek words, meaning *the house of God*.

The only confession of faith which appears to have been legally established before the revolution, in 1688, is that published in the history of the reformation in Scotland, and attributed to John Knox. It was compiled in 1560 by that reformer himself, aided by several of his friends, and was ratified by parliament in 1567. It consists of twenty-five articles, and was the confession, as well of the episcopal as of the presbyterian church. The covenanters, indeed, during the grand rebellion, adopted the Westminster confession ; in the compilation of which some delegates from their general assembly had assisted. At the revolution, this confession was received as the standard

of the national faith, and the same act of parliament which settled presbyterian church-government in Scotland, ordained, 'That no person be admitted or continued hereafter to be a minister or preacher within this church, unless that he subscribe the confession of faith, declaring the same to be the confession of his faith.' By the act of union in 1707, the same is required of all, 'professors, principals, regents, masters, and others bearing office in any of the four universities in Scotland.' Hence the Westminster confession of faith, and what are called the larger and shorter catechisms, contain the public and avowed doctrines of this church; and it is well known that these formularies are Calvinistic.

In this church the worship is extremely simple, and only few ceremonies are retained. John Knox, like Calvin, seems to have been less an enemy to liturgies and established forms, than his more modern followers; for, though he laid aside the book of common prayer about the year 1562, he then introduced one of his own composition, which more strongly resembles the liturgy of the church of Geneva. There is, however, now no liturgy or form in use in this church, and the ministers' only guide is, the directory for the public worship of God; nor is it thought necessary to adhere strictly to it; for, as in several other respects, what it enjoins with regard to reading the Holy Scriptures in public worship is, at this day, but seldom practised.

By the ecclesiastical laws, 'the sacrament of the Lord's supper should be dispensed in every parish four times in the year;' but this law is now seldom adhered to, unless in most chapels of ease. In country parishes it is often administered not above once a-year, and in towns generally only twice a-year. The people are prepared for that holy ordinance by a fast on some day of the preceding week, generally on Thursday, and by a sermon on the Saturday; and they meet again on the Monday morning for public thanksgiving. They have no altars in the kirks, and the communion-tables are not *fixed*, but introduced for the occasion, and are sometimes two or more in number, and of considerable length.

The discipline of the church of Scotland, though now rather relaxed, was never so rigorous as that of Geneva, the church on whose model it was formed. It was formerly the practice to oblige the fornicators to present themselves in the kirk, for three different Sundays, on a bench, known by the name of the stool of repentance, when they were publicly rebuked by the minister, in the face of the congregation; but this punishment is now frequently changed into a pecuniary fine, though seldom by conscientious clergymen. For this change, however, there seems to be no law; and the old practice of publicly rebuking fornicators and adulterers, though very much disliked and cried down by the gentry, &c. is still continued in a great majority of the parishes of Scotland.

Of the societies at present formed upon the presbyterian model, it may safely be affirmed, that the church of Scotland is by much the most respectable. In this church, every regulation of public worship, every act of discipline, and every ecclesiastical censure, which in episcopal churches flows from the authority of a diocesan bishop, or from a convocation of the clergy, is the joint work of a certain number of ministers and laymen acting together with equal authority, and deciding every question by a plurality of voices. The laymen, who thus form an essential part of the ecclesiastical courts of Scotland, are called elders, and ruling elders.

The next judicatory is the *Presbytery*, which consists of all the pastors, within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish. The Presbytery treats of such matters as concern the particular churches within its bounds, as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking of gross or contumacious sinners, the directing of the sentence of excommunication, the deciding upon references and appeals from the kirk sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline, and censuring, according to the word of God, any heresy or erroneous doctrine which has either been publicly or privately maintained within the bounds of its jurisdiction.

The number of Presbyteries in Scotland is seventy-eight. From the judgment of the Presbytery there lies an appeal to the *Provincial Synod*, which ordinarily meets twice in the year, and exercises over the Presbyteries within the province a jurisdiction similar to that which is vested in each Presbytery over the several kirk sessions within its bounds. Of these synods there are in the church of Scotland *fifteen*, which are composed of the members of the several Presbyteries within the respective provinces which give names to the synods.

The highest ecclesiastical court is the *General Assembly*, which consists of a certain number of ministers and ruling elders, delegated from each Presbytery, and of commissioners from the royal boroughs.

This church is now confined to Scotland and the islands of Scotland, and contains within its bounds nearly 900 parishes. The number of ministers belonging to it who enjoy benefices, and possess ecclesiastical authority, is 936. Of this number 77 are placed in collegiate charges, mostly in the proportion of two ministers for each of these charges; and the remaining 859 ministers are settled in single charges, each of them having the superintendence of a whole parish.

The ministers of this church have long maintained a very respectable character for piety, learning, liberality of sentiment, and regularity of conduct; and those of the present day cannot well be said to yield in these respects to any of their predecessors.

It has already been stated, that the doctrines of this church are those of Calvinism ; but many of the members have, of late years, given in to the more liberal spirit of Aminianism. These, however, are departures from the ancient faith of the church, which both, in doctrine and discipline, assimilates with the Calvinistic faith.

Baptism in this church is practised by none but ministers, who do it by sprinkling ; and whether performed in private or in public, it is almost always preceded by a sermon.

The *Lord's Supper* is not administered so frequently in Scotland as in some other places. Some time before this takes place, it is announced from the pulpit. The week before, the kirk session meets, and draws up a list of all the communicants in the parish, according to the minister's examination-book, and the testimony of the elders and deacons. According to this list, tickets are delivered to each communicant, if desired, and the ministers and elders also give tickets to strangers who bring sufficient testimonials. None are allowed to communicate without such tickets, which are produced at the table. Those who never received are instructed by the minister, and by themselves, in the nature of the sacraments, and taught what is the proper preparation thereunto. The Wednesday or Thursday before there is a solemn fast, and on the Saturday there are two preparatory sermons. On Sunday morning, after singing and prayer as usual, the minister of the parish preaches a suitable sermon ; and when the ordinary worship is ended, he in the name of Jesus Christ forbids the unworthy to approach, and invites the penitent to come and receive the sacrament. Then he goes into the body of the church, where one or two tables, according to its width, are placed, reaching from one end to the other, covered with a white linen cloth, and seats on both sides for the communicants. The minister places himself at the end or middle of the table. After a short discourse, he reads the institution, and blesses the elements ; then he breaks the bread and distributes it and the wine to those that are next him, who transmit them to their neighbours ; the elders and deacons attending to serve, and see that the whole is performed with decency and order. While these communicate, the minister discourses on the nature of the sacrament ; and the whole is concluded with signing and prayer. The minister then returns to the pulpit, and preaches a sermon. The morning-service ended, the congregation are dismissed for an hour ; after which the usual afternoon-worship is performed. On the Monday morning, there is public worship with two sermons ; and these, properly speaking, closes the communion-service. No private communions are allowed in Scotland.

Marriage is solemnized nearly after the manner of the church of England, with the exception of the ring, which is deemed a great relic of "popery." By the laws of Scotland, the marriage-knot may be tied without any ceremony of a

religious nature : a simple promise in the presence of witnesses, or a known previous co-habitation, being sufficient to bind the obligation. That most ridiculous, often immoral, and almost always injurious practice, of marrying at *Gretna-Green* is still in use, where a blacksmith performs the ceremony according to the rites of the church !

The *Funeral* ceremony is performed in total silence. The corpse is carried to the grave, and there interred without a word being spoken on the occasion.

The whole income of this Kirk was, in the year 1755, about 68,500*l.* per annum. This was divided among 944 ministers ; and, on an average, made 72*l.* a-piece per annum.

OF THE SECEDERS.

“ DISSENTERS from the Kirk, or church of Scotland, call themselves *Seceders* ; for, as the term Dissenter comes from the Latin word *dissentio*, to differ, so the appellation Seceder is derived from another Latin word, *secedo*, to separate or to withdraw from any body of men with which we may have been united. The secession arose from various circumstances, which were conceived to be great defections from the established church of Scotland. The Seceders are rigid Calvinists, rather austere in their manners, and severe in their discipline.

They are also strict Presbyterians, having their respective associate synods, and are to be found not only in Scotland, but also in Ireland and in the United States of America. Both classes have had amongst them ministers of considerable learning and piety.

OF THE BEREANS.

THESE are Protestant dissenters from the Church of Scotland. They agree with the great majority of Christians respecting the doctrine of the Trinity, which they hold as a fundamental article. They also agree, in a great measure, with the professed principles of both our established churches, respecting predestination and election, though they allege that these doctrines are not consistently taught in either church. But they differ from the majority of all sects of Christians, in various other important particulars. 1. On the subject of our knowledge of the Deity, they say, that the majority of professing Christians stumble at the very threshold of revelation ; and that, by admitting the doctrine of natural religion, natural conscience, natural notices, &c. the cause of Christianity is at once given up to the infidels ; who may justly argue, as Mr. Paine in fact does in his *Age of Reason*, that no occasion exists

for any revelation or word of God, if man from his works alone can discover his nature and perfections. But this the Bereans argue is beyond the natural powers of human reason; and, therefore, our knowledge of God is derived from revelation alone, without which man would never have entertained an idea of the existence of a Supreme Being. 2. With respect to faith in Christ, and assurance of salvation through his merits, the Bereans differ from almost all other sects. These they reckon inseparable, or rather the same, because, say they, "God hath expressly declared, he that believeth shall be saved; and, therefore, it is not only absurd but impious, and in a manner calling God a liar, for a man to say, I believe the gospel, yet have doubts of my own salvation." With respect to the various distinctions and definitions that have been given of different kinds of faith, they argue, that there is nothing incomprehensible or obscure in the meaning of this word, as used in Scripture. They say, that as faith, when applied to human testimony, signifies neither more nor less than the mere simple belief of that testimony as true, upon the authority of the testifier; so, when applied to the testimony of God, it signifies precisely "the belief of his testimony, and resting on his veracity alone, without any kind of collateral support from, or concurrence of, any other evidence or testimony whatever." They also insist, that, as this faith is the gift of God alone, the person to whom it is given is as conscious of possessing it, as is the being, to whom God imparts life, that he is alive; and, therefore, he entertains no doubt either of his faith or his consequent salvation through the merits of Christ, who died and rose again for that purpose. In a word, they argue that the gospel would not be what it is said to be, glad tidings of great joy, if it did not afford full personal assurance of eternal salvation to the believer; and they insist, that this assurance is the present infallible privilege and portion of every individual believer of the gospel. 3. Consistently with the preceding definition of faith, the Bereans say, that the sin against the Holy Ghost, which has alarmed and puzzled so many in all ages, is only unbelief; and that the expression, 'it shall not be forgiven, neither in this world, nor that which is to come,' means only that a person dying in infidelity would not be forgiven, neither under the former dispensation by Moses (at that time the present dispensation, kingdom, or government of God,) nor under the gospel dispensation, which, in respect to the Mosaic, was a kind of future world or kingdom to come. 4. The Bereans interpret a great part of the Old Testament prophecies, and in particular the whole of the Psalms, excepting such as are merely historical or laudatory, to be typical or prophetic of Jesus Christ, his sufferings, atonement, mediation, and kingdom; and they consider it as a gross perversion of these Psalms and prophecies, to apply them to the experience of private Christians. 5. Of the absolute all superintending sovereignty of the Almighty, the Bereans entertain the highest idea, as well as

of the uninterrupted exertion of that sovereignty over all his works in heaven, earth, and hell, however unsearchable by his creatures. They argue, that God, without election or choice in all his works, is a God without existence, a mere idol, a non-entity ; and that to deny God's election, purpose, and express will in all his works, is to render him inferior to ourselves.

They also consider as unscriptural, the popish, episcopal, and presbyterian practice of consecrating the elements, or setting them apart from a common to a holy use ; as they, in like manner, object to the setting apart of the water in baptism. The words of that ordinance are, ' When he had given thanks, he brake it, and said, take, eat,' &c. They insist that the word *thanks* is incompatible with any notion of consecration ; that the Lord, acting the part of the Father's servant, did not address the bread or the cup, but his heavenly Father, with thankfulness ; and that he has thus left an example to all his followers, commemorating the Lord's death, to give thanks to their God and Father, for his love shewn in this ordinance till their Lord shall come. They also object to the word sacrament as commonly applied to this ordinance and baptism. The term sacrament, as expressed by the Latins, applies to the taking of an oath, which, they think, is not intended in shewing forth the Lord's death, more than in prayer and praise. They say, that all ordinances appointed by God are works of faith, and labours of love, while an oath is to put an end to strife. At all times, as well as at the Lord's table, they recommend holiness in all manner of conversation.

With regard to admission, and exclusion of members, their method is very simple : when any person, after hearing the Berean doctrines, professes his belief and assurance of the truths of the gospel, and desires to be admitted into their communion, he is cheerfully received on his profession, whatever may have been his former manner of life. If, however, such a one should afterwards forsake his good profession or practice, they first admonish him, and, if that has no effect, they leave him to himself. They do not think, that they possess any power to deliver a backsliding brother to Satan ; that text, and other similar passages, as, ' whatsoever ye shall bind on earth shall be bound in heaven,' &c. are considered by the Bereans as restricted to the apostles and to the inspired testimony alone, and not to be extended to any church on earth, or to any number of churches or of Christians, whether decided by a majority of votes, or by unanimous consent. Nor do they think themselves authorized, as a Christian church, to enquire into each other's political opinions, or to examine into each other's notions of philosophy. They both recommend and practise, as Christian duties, submission to lawful authority ; but they do not think that a man, by becoming a Christian, or joining their society, is under any obligation, by the rules of the gospel, to renounce his right of private judgment on matters of public or private importance. On all such subjects, they al-

low each other to think and act, as each may see it his duty ; and they require of the members nothing more than a uniform and steady profession of the apostolic faith, and a suitable walk and conversation.

OF PRESBYTERIANS.

THE title *Presbyterian* comes from the Greek word *presbutos*, which signifies senior or elder, intimating that the government of the church in the New Testament was by presbyteries, that is, by associations of ministers and ruling elders, possessed all of equal powers, without any superiority among them, either in office or order. The Presbyterians believe that the authority of their ministers to preach the gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the presbyteries. They affirm that there is no order in the church, as established by Christ, and his apostles, superior to that of the Presbyters ; that all ministers, being the ambassadors of Christ, are equal by their commission ; that *presbyter* and *bishop*, though different words, are of the same import ; and that prelacy was gradually established upon the primitive practice of making the *moderator*, or speaker of the presbytery a permanent officer.

These positions they maintain by arguments drawn from the following scripture texts:—Acts xx. 28. Titus i. 57. 1 Thes. v. 12. Heb. xiii. 7, 17, and 1 Peter, v. 2, 3.

The doctrines of the Presbyterians are Calvinistic, as may be seen in the confession of faith, as revised by the General Assembly at their session in Philadelphia in 1821, and the larger and shorter catechism ; though it is supposed that the clergy, when composing instructions, either for their respective parishes, or the public at large, are no more fettered by the confession, than the clergy of the Church of England are by the thirty-nine articles. For a particular account of the doctrines of Presbyterians, vide art. "Calvinism," p. 111. Also for a view of church government, vide "Kirk of Scotland," p. 140.

The Presbyterians disclaim all human authority in matters of religion, and have at all times been determined enemies to arbitrary power, and all attempts to infringe the principles of civil and religious liberty. There may be exceptions to these remarks in the early history of this country.

All Presbyterians, at least in Britain, Ireland and America, have now laid aside the use of certain forms of prayer, and use extemporary prayer in the worship of God. They also differ from Episcopalians in this, that while the latter kneel in time of prayer, the former stand ; and in singing the praise of God they all sit, while all Episcopalians stand.

It is estimated that there are 1,224 congregations of Presbyterians in the United States, and are scattered over the eastern, middle and southern states.

OF THE INDEPENDENTS, OR CONGREGATIONALISTS.

THE denomination of *Independents*, properly speaking, has now ceased in England as a distinct sect, though they formed, at one period of its history, a most formidable body, and were most active in promoting the objects of that furious and renowned hypocrite, Oliver Cromwell. They were so called from their maintaining, that all Christian congregations are so many *independent* religious societies; or that each congregation of Christians which meets in one church, for public worship, is a complete church, and is in no respect accountable to other churches.

When, in the middle of the 17th century, a great variety of sects sheltered themselves under the cover of it, and even seditious subjects, that aimed at nothing less than the death of their sovereign, Charles I. then the true and genuine Independents renounced this title, and substituted another, calling themselves *Congregational Brethren*, and their religious assemblies *Congregational Churches*.

The American Independents, or Congregationalists, used to regulate their proceedings in Massachusetts by the Cambridge Platform of discipline; but since the revolution, less regard has been paid to this constitution, and in many instances, they are said to be wholly disused. The religious doctrines of the Congregationalists, are in general, strictly *Calvinistical*. (Vide art. "Calvinism.") The number of their congregations amount to 1200, and are confined chiefly to the New-England states.

OF THE BAPTISTS.

It has been customary to call the members of this sect *Anabaptists*; but that, as at present applied, is a very erroneous appellation. They are now divided into two branches, *General Baptists* and *Particular Baptists*. The first are *Arminians* and the second *Calvinists*.

This body of Christians, consider *immersion* in water as essential to Christian baptism, and disapprove of the admission of *infants* to that ordinance. As it happens that many of those whom this denomination baptize have undergone what the Baptists term the ceremony of sprinkling in their infancy, the Baptists have been called Anabaptists, as if they had been re-

baptized. This, however, they deny, and allege that those who have undergone this ceremony in their infancy, did not thereby receive Christian baptism.

About 1620, and the same time that the Independents settled in New-England, several Baptists emigrated to that country, and have maintained their establishment in America ever since, and have gradually increased in number. At present, the Baptist congregations, in the United States alone, are computed at 2,132.

The members of this denomination are distinguished from all other professing Christians, by their opinions respecting the ordinance of Christian Baptism. Conceiving that positive institutions cannot be established by *analogical* reasoning, but depend on the will of the Saviour, revealed in *express precepts*, and that apostolical example illustrative of this is the rule of duty, they differ from their Christian brethren with regard both to the *subjects* and the *mode* of baptism.

With respect to the *subjects*, from the command which Christ gave after his resurrection, and in which baptism is mentioned as *consequent* to *faith* in the *gospel*, they conceive them to be those, and *those only*, who *believe* what the apostles were then *enjoined to preach*.

With respect to the *mode*, they affirm, that, instead of sprinkling or pouring, the person ought to be *immersed* in the water, referring to the primitive practice, and observing that the baptizer, as well as the baptized having *gone down into* the water, the latter is baptized *in it*, and both *come up out of it*. They say, that John baptized *in the Jordan*, and that Jesus, after being baptized, *came up out of it*. Believers are said also to be "*buried with Christ by baptism into death, wherein also they are risen with him*;" and the Baptists insist, that this is a doctrinal allusion incompatible with any other mode.

But they say that their views of this institution are much more confirmed, and may be better understood, by studying its *nature* and *import*. They consider it as an impressive *emblem* of *that*, by which their sins are remitted or washed away, and of *that* on account of which the Holy Spirit is given to those who obey the Messiah. In other words, they view Christian baptism as a figurative representation of that which the gospel of Jesus is in testimony. To this the mind of the baptized is therefore naturally led, while spectators are to consider him as professing his faith in the gospel, and his subjection to the Redeemer. The Baptists, therefore, would say, that none ought to be baptized, except those who seem to believe this gospel; and that *immersion* is not properly a *mode* of baptism, but *baptism itself*.

Thus the English and most foreign Baptists consider a *personal profession of faith*, and an *immersion* in water, as essential to baptism. The profession of faith is generally made before the congregation, at a church-meeting. On these occasions some have a creed, to which they expect the candidate to as-

sent, and to give a circumstantial account of his conversion ; but others require only a profession of his faith as a Christian. The former generally consider baptism as an ordinance, which initiates persons into a particular church ; and they say that, without breach of Christian liberty, they have a right to expect an agreement in articles of faith in their own societies. The latter think that baptism initiates merely into a profession of the Christian religion, and therefore say, that they have no right to require an assent to their creed from such as do not intend to join their communion ; and in support of their opinion, they quote the baptism of the eunuch in the eighth chapter of the Acts of the Apostles.

Some, both of the General and the Particular Baptists, object to *free* or *mixed communion*, and do not allow persons, who have been baptized in their infancy, to join with them in the celebration of the Lord's Supper ; because they consider such as not having been baptized, and consequently, inadmissible to the other ordinance. Others, however, of both classes of Baptists, suppose that this ought to be no objection ; that such as *think themselves* really baptized, though in infancy, and such as are partakers of grace, belong to the true church of Christ, and are truly devoted to God, ought not to be rejected on account of a different opinion respecting this particular ordinance. Some of these also, without referring to a man's persuasion that he has been baptized, think that he ought to be received into the fellowship of the church. If, therefore, he, with many Unitarians, should doubt the perpetuity of baptism, or that it is a perpetual ordinance, as it respects the descendants of Christians, though it may be properly administered to proselytes from other religions, he might be admitted as a communicant at the Lord's Supper.

Some of both classes of Baptists are, at the same time, *Sabbatarians*, and, with the Jews, observe the seventh day of the week as the Sabbath. This has been adopted by them, from a persuasion that all the ten commandments are in their nature strictly moral, and that the observance of the seventh day was never abrogated or repealed by our Saviour or his apostles.

In church-government the Baptists differ little from the Independents, except that, in some of their churches, the Baptists have three distinct orders of ministers, who are separately ordained, and to the highest of whom they give the name of *messengers*, to the second that of *elders*, and to the third that of *deacons*. With respect to excommunication, they seem closely to follow our Saviour's directions, in the eighteenth chapter of St. Matthew's gospel, which they apply to differences between individuals ; and if any man be guilty of scandalous immorality, they exclude him from the brotherhood or fellowship of the church. Like the other Protestant dissenters, the Baptists receive the Lord's Supper sitting at a communion table, and giving the elements one to another.

The Baptists in Great Britain, Ireland, Holland, Germany,

the United States of America, Upper Canada, &c. are divided, as has been already observed, into two distinct *classes*, or societies, the Particular or Calvinistic, and the General or Arminian Baptists. The former are said to be much more numerous than the latter. This class of Baptists ordain in almost the same manner as the Independents.

The father of the General Baptists was a Mr. Smith, who was at first a clergyman of the church of England ; but resigning his living, he went over to Holland, where his Baptist-principles were warmly opposed. He afterwards adopted the Arminian doctrines ; and, in 1611, the General Baptists published a Confession of Faith, which diverges much farther from Calvinism, than those who are now called Arminians would approve.

In 1793, the Particular Baptists formed a missionary society ; and Messrs. John Thomas and William Carey were sent out to India, as missionaries. These have been followed by others ; and the knowledge of Christianity, as understood and professed by the Baptists, has been zealously and assiduously propagated.

OF THE FRIENDS, OR QUAKERS.

THIS sect first made its appearance about the year 1647, or 1648, through the ministry of a person of the name of *George Fox*, a native of Drayton, in Leicestershire, and by trade a grazier and a shepherd, at least in his early years. Observing the licentiousness of many persons professing the Christian name, he boldly went forth, and preached with much animation, though not always, perhaps, with sufficient prudence, against injustice, drunkenness, and other vices ; at the same time inveighing bitterly against the established modes of worship, and a separate hired ministry ; which he conceived to be contrary to divine authority. This he did in the public market-places, in courts, fairs, and sometimes in the churches themselves. This conduct naturally procured him the attention of the magistrates, who, in the year 1649, sent him to prison at Nottingham. His persecutions on some occasions were extremely rigorous and severe.

After Fox, there sprung up a succession of men who adhered to his doctrines, with a zeal and constancy truly laudable, through persecutions and oppressions of the severest nature ; and which nothing but a consciousness of duty—an unshaken piety, and an unconquerable spirit of Christian fortitude, could have enabled them to sustain ; and now, truly may it be said of this body of Christians, “ they have overcome the world,” they have survived the fire of persecution—they have subdued the virulence of bigotry—they have silenced the tongues of gainsayers—they have conquered “ the world’s dread laugh”—

they have lived to command the respect—to extort even from the most profane the meed of applause, and to merit, in many respects, the approbation of the whole Christian world ; so that it is now as honourable, and as creditable, to an individual to be known as a steady member of the Quaker's Society, as it was once deemed a mark of contempt and derision, and a sure title to bonds and imprisonment.

The appellation of Quakers was given by way of contempt : some say on account of the *tremblings* under the impression of divine things which appeared in their public assemblies ; but they themselves say it was first given them by one of the magistrates who committed George Fox to prison, on account of his bidding him and those about him to *tremble* at the word of the Lord. Whatever was the origin of the name, it became their usual denomination, though they themselves adopted the appellation of *Friends*.

1. They believe that God is one, and there is none other beside him ; and that this one God is Father, Son, and Holy Ghost.

2. They believe that Christ is both God and Man in wonderful union ; God uncreated, and Man conceived by the Holy Ghost, and born of the Virgin Mary.

3. They believe the scriptures to be of divine authority, given by the inspiration of God through holy men : that they are a declaration of those things most surely believed by the primitive Christians ; and that they contain the mind and will of God, and are his commands to us ; in that respect they are his declaratory word, and therefore are obligatory on us. ‘ Nevertheless, (says Penn) because they are only a declaration of the fountain, and not the fountain itself, they are not to be esteemed the principal ground of all truth and knowledge, nor the primary rule of faith and manners ; yet, because they are a true and faithful testimony of the first foundation, they are, and may be esteemed a secondary rule, subordinate to the Spirit, from whom they have all their excellence and certainty.’

“ They object to calling the scriptures the word of God, as being a name applied to Christ, the eternal Word, by the sacred writers themselves.

“ 4. *On the doctrine of original sin*, it appears, from the writings of Penn and others, that they hold nearly similar opinions to other orthodox Christians.

“ 5. Respecting the doctrines of *sanctification* and *justification*, Penn says, ‘ I shall first speak *negatively* what we do not own : we cannot believe that Christ is the *cause*, but the *effect* of God's love, according to the testimony of the beloved disciple : ‘ God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.’ We cannot say the death and sufferings of Christ were a *strict* and *rigid* satisfaction for that eternal death and misery due to man for sin and transgression ; for such a notion were to make God's mercy little concerned in

man's salvation : and as Christ died for sin, so we must die to sin, or we cannot be saved by the death and sufferings of Christ, or be thoroughly justified and accepted with God. Now *positively* what we own as to justification : we believe that Jesus Christ was our holy sacrifice, atonement, and propitiation—that he bore our iniquities, and that by his stripes we are healed of the wounds Adam gave us in his fall—that God is just in forgiving true penitents upon the credit of that holy offering Christ made of himself to God for us—that what he did and suffered satisfied and pleased God, and was for the sake of fallen man, who had displeased him—that through the eternal Spirit, he hath for ever perfected them (in all times) who were sanctified, who walked not after the flesh, but after the Spirit.

“ 6. They believe that the saving, certain, and necessary knowledge of God, can only be acquired by the inward, immediate revelation of God's Spirit.

“ 7. They say that “ God hath given to every man a measure of the light of his own Son—that God by this light invites, calls, and strives with every man, in order to save him ; which, as it is received or not resisted, works the salvation of all, even of those who are ignorant of the death and sufferings of Christ, and of Adam's fall.

“ 8. They say that as many as do not resist this light, become holy and spiritual ; bringing forth all those blessed fruits which are acceptable to God : and by this holy birth, to wit, Jesus Christ formed within us, and working in us, the body of death and sin is crucified and removed, and our hearts subjected to the truth, so as not to obey any of the suggestions and temptations of the evil one ; but are freed from actually transgressing the law of God.

“ 9. Being persuaded that man, without the Spirit of Christ, inwardly revealed, can do nothing to the glory of God, or towards his own salvation, they think this influence especially necessary to the performance of the highest act of which the human mind is capable ; even the worship of the Father of lights and spirits. Therefore they consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One. Though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified.

“ It does not follow, because nothing is said, that God is not worshipped. The Quakers, on the other hand, contend, that their silent meetings form the sublimest part of their worship. The soul, they say, can have intercourse with God ; it can feel refreshment, joy, and comfort in him ; it can praise and adore him, and all this, without the intervention of a word.” They apprehend it their duty to be diligent in assembling themselves together for the worship of God ; when such as are duly prepared, by being gathered into a composed awful frame of mind, are enabled, under the influence of divine grace, to

worship in solemn silence ; or, if moved thereto, to pray or preach as the Spirit giveth them utterance.

“ 10. As by the light, or gift of God, all true knowledge in things spiritual is received and revealed, so by the same, as it is manifested and received in the heart, every true minister of the gospel is ordained and prepared for the work of the ministry ; and by the leading, moving, and drawing thereof, ought every evangelist, and Christian pastor, to be led and ordered in his labour and work of the gospel, both as to the place where, the persons to whom, and the time in which he is to minister.

“ And as they dare not encourage any ministry but that which they believe to spring from the influence of the Holy Spirit, so neither dare they attempt to restrain this influence to the male sex alone, or to persons of any condition in life ; but whether male or female, whether bond or free, as they are all one in Christ, they equally allow such of them as they believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church.

“ 11. Baptism, they say, is a pure and spiritual thing ; to wit, the baptism of the *Spirit* and *fire*, by which we are buried with Christ, that being washed and purged from our sins, we may walk in newness of life ; of which the baptism of John was a figure, commanded for a *time*, and not to continue for ever.

“ With respect to the other rite, termed *the Lord's Supper*, they believe that the communion of the body and blood of Christ is spiritual, which is the participation of his flesh and blood, and by which the inward man is daily nourished in the hearts of those in whom Christ dwells. But this cannot be understood of outward eating of outward bread : and as by this the soul must have fellowship with God, so also, so far as all the saints are partakers of this one body and one blood, they have a joint communion.

“ 12. They believe the resurrection, according to the scripture, not only from sin, but also from death and the grave.

“ *On oaths and war.*—With respect to the former of these, they abide literally by these words of our Saviour : ‘ Again, ye have heard that it hath been said of them of old time, thou shalt not forswear thyself, &c. But I say unto you, swear not at all ; neither by heaven, &c., but let your communication be yea, yea, nay, nay ; for whatsoever is more than these cometh of evil.’ As also the words of the apostle James : ‘ But above all things, my brethren, swear not ; neither by heaven, neither by the earth, neither by any other oath ; but let your yea be yea, and your nay nay, lest ye fall into condemnation.’

“ From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, and from the corresponding convictions of his Spirit in their hearts, they are confirmed in the belief, that wars and fightings are in their origin and effects utterly repug-

nant to the Spirit and doctrine of Christ, who by excellency is called the Prince of Peace.

“ They affirm that it is not lawful for Christians either to give or receive such flattering titles of honour, as your Holiness, your Majesty, your Excellency, &c. Neither do they think it right to use what are commonly called compliments ; such as your humble servant, your most obedient servant, &c. They affirm that it is not lawful for Christians to kneel, or prostrate themselves to any man, or to bow the body, or to uncover the head to them ; because kneeling, bowing, and uncovering the head, is the only outward signification of our adoration towards God ; and, therefore, it is not lawful to give it unto man. They affirm that it is not lawful for Christians to use such superfluities in apparel, as are of no use, save for ornament and vanity. That it is not lawful to use games, sports, or plays, among Christians, under the notion of recreation, which do not agree with Christian gravity and sobriety ; for sporting, gaming, mocking, jesting, vain talking, &c. are not consonant with Christian liberty nor harmless mirth.

“ With regard to *religious liberty*, they hold that the rights of conscience are sacred and unalienable, subject only to the control of the Deity, who has not given authority to any man, or body of men, to compel another to his or their religion.

“ *On their church-government, or discipline.*—To effect the salutary purposes of discipline, they have established monthly, quarterly, and yearly meetings.”

All marriages among them are proposed to these meetings for their concurrence, which is granted, if, upon inquiry, the parties appear clear of other engagements respecting marriage, and if they also have the consent of their parents or guardians ; without which concurrence no marriages are allowed : for this society has always scrupled to acknowledge the exclusive authority of the priests to marry. Their marriages are solemnized in a public meeting for worship ; and the monthly meeting keeps a record of them ; as also of the births and burials of its members. This society does not allow its members to sue each other at law ; it therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to the rules laid down ; and if any refuse to act according to these rules, they are disowned.

The *Friends* are chiefly to be found in Great Britain and Ireland, and in North America. In 1681, King Charles the Second granted to William Penn, in lieu of arrears due to his father Admiral Penn, a large tract of land in North America, since called Pennsylvania after his name ; and it is remarkable, that all the settlements of the Europeans in America, except the Quaker settlement of Pennsylvania, were made by force of arms, with very little regard to any prior title in the natives.

We may well envy the mild creed, and universal charity, or fraternal love, of the Quakers, though some have thought that

a nation of Quakers could not exist, except all nations were of the same persuasion. To this, however, it has been said by one of their writers, that any nation actually possessing and practising Christian principles, may be contented with the protection of Heaven, which can always find means to protect what it brings to pass. However few of other denominations may be disposed to think well of their religious opinions, or of many of their peculiar customs, it cannot be denied that the Quakers, as members of society, are a very respectable body; and that, though they have a church not only without sacraments, but even without a priesthood, and a government without a head, they are perhaps the best organized and most unanimous religious society in the world. Their benevolence, moral rectitude, and commercial punctuality have excited, and long secured to them, very general esteem; and it has been well observed, that in the multitudes that compose the vast legions of vagrants and street beggars, not a single Quaker can be found.

OF THE UNITARIANS.

BEING strenuous advocates for the scriptural doctrine of the Divine Unity, they generally claim the appellation of Unitarians: and as many of them are zealous advocates for the simple humanity of Christ, or maintain, that our Saviour is properly a human being, some of them have taken the name of Humanitarians. They lay claim to a very high antiquity, and even say, "that there is no such thing as a Trinitarian Christian mentioned, or supposed, in the New Testament; all therein named being perfect Unitarians—the blessed Jesus himself, his apostles, and all his followers."

They were, however, scarcely heard of in England till the time of Charles the First, and their numbers were very limited as a community, till towards the end of the last century, when they began to increase, and to acquire distinction, from the writings and influence of Dr. Priestly and his zealous associates.

Dr. Priestly, having met with much opposition and persecution in England, retired to America in 1794, where, in consequence of his exertions, in conjunction with those of his fellow-labourer, Mr. William Christie, and others, several Unitarian congregations have been formed.

The Unitarians believe the Scriptures to be faithful records of past transactions, but some of them deny that their authors were divinely inspired; and they reject the miraculous conception, and the worship of Christ, or any other being besides God the Father. "A consistent Unitarian, acknowledging Jesus as a man in all respects like to his brethren, regards his kingdom as entirely of a spiritual nature, and as consisting in

the empire of his gospel over the hearts and lives of its professors." Unitarians "allow the inspiration of the writers of the New Testament in no cases where they do not themselves expressly claim it : and are not sparing of the labour necessary to distinguish, even in the canonical books, what is of divine authority from that which is of human origin." Hence they do not believe in our Lord's Miraculous Conception, but are of opinion, that he was the legitimate son of Joseph and Mary. Mr. Lindsey tells us, that he thereby means no "want of respect to that kind Saviour of men," whom, he trusts, he "is disposed to love and honour, now and for ever, with the affection and reverence so justly due to him, for his perfect virtue and benevolence. But," adds he, "I cannot make him the supreme God, or invoke, or pray to him, as such ; because I am persuaded, that if he could hear, and make himself known to me, he would call out from heaven, as he did formerly to Paul,—' I am Jesus of Nazareth ; one who was once a mortal man like thyself : worship God.' "

"The Unitarians believe, upon grounds common to all Christians, that Jesus of Nazareth was a divinely commissioned teacher of truth and righteousness ; and that, having been publicly crucified by his enemies, he was raised from the dead on the third day. They regard it as an indispensable duty to believe whatever he was commissioned to teach. And particularly, upon the evidence of his doctrine and resurrection, they expect a general resurrection of the dead, 'both of the just and of the unjust ;' and a subsequent state of retribution, in which all shall be treated in exact correspondence with their moral characters. The Unitarians believe Jesus to have been a man, for the same reasons for which they believe the proper humanity of Peter and Paul, of Moses and Abraham. He appeared as a man, he called himself a man, he was believed by all his companions and cotemporaries to be a man ; he had all the accidents of a man ; he was born, he lived, he eat and drank, and slept, he conversed, he rejoiced, he wept, he suffered, and he died as other men. That he was nothing more than a man, possessed of extraordinary powers and invested with an extraordinary divine commission, and that he had no existence previous to his birth, they believe, simply upon this ground, that there is no evidence to prove the contrary. It is not incumbent upon them, nor do they pretend, to produce proof, that a person who appeared as a man was really such. 'If any maintain that Jesus of Nazareth was something more than a human being, whether an angelic, super-angelic, or divine person, it is their business to prove their assertion. In this scheme of theology, along with our Lord's divinity, and the distinct personal existence of the Holy Ghost, the doctrines of original sin, and the atonement, also fall to the ground. According to Dr. Priestley, the pardon of sin is represented in Scripture 'as dispensed solely on account of men's personal virtue, a penitent upright heart, and a reformed exemplary life, without the least regard to the sufferings or merit of any being whatever.'

The Unitarians also reject the doctrine of an extraordinary divine influence upon the mind for moral and religious purposes ; but they do not deny the beneficial efficacy of divine truth in regulating the affections and governing the life of every true Christian. Dr. Priestley tells us, that at an early period of his theological career, and while he was yet an Arian, he became ‘ persuaded of the falsity of the doctrine of atonement, of the inspiration of the authors of the books of Scripture *as writers*, and of all idea of supernatural influence, except for the purpose of miracles.’ ”

Such are the grand and leading doctrines of the Unitarian system. Several other dogmas are maintained by most Unitarians, as the rejection of the existence and agency of the devil ; of the spirituality and separate existence of the soul ;—of an intermediate state between death and the general resurrection ;—and of the eternity of future punishment : but these, not being essentially connected with their system, and being held by them in common with some others, ought not to be viewed, exclusively, as Unitarian doctrines.

Mr. Belsham tells us, that “ the existence of an evil spirit is no where expressly taught as a doctrine of Revelation ;” he also says, that he, for one, is not ashamed to avow, that he regards the notion of a devil, and his agency, “ as an evanescent prejudice which it is now a discredit to a man of understanding to believe.” Dr. Priestley’s opinions respecting the soul, of course, led him to disbelieve the doctrine of an intermediate state. Believing that as the whole man died, so the whole man would be called again to life at the appointed period of the resurrection of all men, he regarded the intermediate portion of time as a state of utter insensibility ; as a deep sleep, from which the man would awaken, when called on by the Almighty, with the same associations as he had when alive, without being sensible of the portion of time elapsed. With regard to the doctrine and the duration of future punishments, Dr. Priestley, we are told, “ had no notion of punishment, as such in the common acceptation of the term. The design of the Creator, in his opinion, was the ultimate happiness of all his creatures, by the means best fitted to produce it.” Punishment he considered to be merely “ the *medicina mentis* exhibited for our good by the Physician of souls. Nor have we any reason to believe, that it is greater in degree, or longer in duration, than is necessary to produce the beneficial effect for which it is inflicted. It is the sort of punishment which a kind but wise parent inflicts on a beloved child,”

With regard to the moral code of the Unitarians, it is the same as others ; but they allow of somewhat greater latitude with regard to things innocent, than the Methodists and Quakers. The practice of virtue is represented by them, as the only means of attaining happiness, both here and hereafter ; and they teach, that the Christian religion “ requires the absolute renunciation of every vice, and the practice of every virtue.” Love is with them the fulfilling of the law, and the habitual

practice of virtue, from a principle of love to God, and benevolence to man, is, in their judgment, “the sum and substance of Christianity.”

They reject every thing in the commonly received creeds that has the appearance of mystery, that surpasses the limits of human comprehension, or borders upon contradiction.

OF THE WESLEYAN AND OTHER METHODISTS.

THIS body of Christians owe their origin to the zealous and disinterested labours of two learned and pious clergymen of the church of England, of the name of Wesley; they were brothers, John and Charles. In the year 1729, they begun, whilst at college, to manifest a more than usual zeal, first for the salvation of their own souls, and then for the conversion of others. In this holy work they were shortly joined by other members of the University; and in the furtherance of their objects, they observed so much *method* and strictness, that some wag of a student, recollecting either the rigid forms of a number of men formerly found in the Roman catholic church, bearing this appellation, or, which is more likely, calling to mind an ancient sect of Physicians, founded by Themison, who were so denominated, gave the Wesleys and their religious friends the nick-name of *Methodists*. In course of time, the name became so familiar, that now it is admitted by themselves as their distinguishing appellation. From having become a term of reproach amongst Christians, except with the bigoted, the prejudiced, the profane, or the ignorant, the term Methodist properly conveys no other idea but that of a member of one of the most thriving and respectable bodies of Christians in this country. It is still, however, customary with some persons to brand every man with the name of Methodist, who displays a more than ordinary degree of concern for the eternal interests and morals of mankind; just as they call every man an enthusiast, who has more zeal in religion than falls to the lot of the mere man of the world, or the dry maxims of a half heathen and half Christian ministry.

1. The Methodists maintain the total fall of man in Adam, and his utter inability to recover himself, or take one step towards his recovery, “without the grace of God preventing him, that he may have a good will, and working with him, when he has that good will.”

2. They are sometimes called *Arminians*, and hold general redemption. They assert “that Christ, by the *grace* of God, tasted death for every man.” This *grace* they call *free*, as extending itself *freely* to all.

3. They hold Justification by Faith. “Justification,” says Mr. Wesley, “sometimes means our acquittal at the last day. But this is altogether out of the present question; for that jus-

tification whereof our articles and homilies speak, signifies present forgiveness, pardon of sins, and consequently acceptance with God, who therein declares his righteousness, or justice and mercy, by or for the remission of the sins that are past, saying, I will be merciful to thy unrighteousness, and thine iniquities I will remember no more. I believe the condition of this is faith (Rom. iv. 5, &c.) ; I mean, not only, that without faith we cannot be justified ; but, also, that as soon as any one has true faith, in that moment he is justified. Faith, in general, is a divine supernatural evidence, or conviction, of things not seen, not discoverable by our bodily senses, as being either past, future, or spiritual. Justifying faith implies, not only a divine evidence, or conviction, that God was in Christ, reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins ; that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him."

This faith, Mr. Wesley affirms, "is the gift of God. No man is able to work it in himself. It is a work of Omnipotence. It requires no less power thus to quicken a dead soul, than to raise a body that lies in the grave. It is a new creation, and none can create a soul anew, but he who at first created the heavens and the earth. It is the free gift of God, which he bestows not on those who are worthy of his favour, not on such as are previously holy, and so fit to be crowned with all the blessings of his goodness, but on the ungodly and unholy : on those who, till that hour, were fit only for everlasting destruction ; those in whom was no good thing, and whose only plea was, God be merciful to me a sinner. No merit, no goodness in man, precedes the forgiving love of God. His pardoning mercy supposes nothing in us but a sense of mere sin and misery ; and to all who see and feel, and own, their wants, and their utter inability to remove them, God freely gives faith, for the sake of him in whom he is always well pleased.

"Good works follow this faith, but cannot go before it ; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed, that entire sanctification goes before our justification, at the last day. It is allowed also, that repentance, and fruits meet for repentance, go before faith. Repentance absolutely must go before faith ; fruits meet for it, if there be opportunity."

Mr. Wesley maintained, also, *salvation in general* by faith only. "By salvation I mean," says he, "not barely according to the vulgar notion, deliverance from hell, or going to heaven, but a present deliverance from sin ; a recovery of the divine nature ; the renewal of our souls after the image of God in righteousness and true holiness, in justice, mercy and truth. This implies all holy and heavenly tempers, and, by consequence, all holiness of conversation. Now, if by salvation we mean a present salvation from sin, we cannot say holiness is the condition of it ; for it is the thing itself. Salvation, in this

sense, and holiness, are synonymous terms. We must therefore say, 'we are saved by faith.' Faith is the condition of this salvation; for without faith we cannot be thus saved." But though the Methodists renounce all works from having any part in a sinner's justification, yet they maintain that good works uniformly flow from it.

Mr. Wesley, speaking of the witness of the spirit, says, "The testimony of the spirit is an inward impression on the soul, whereby the spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God. The *manner* how the divine testimony is manifested to the heart, I do not take upon me to explain. But the fact we know, namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt the shining of the sun, while he stands in the full blaze of his beams."

5. The Methodists maintain, that, by virtue of the blood of Jesus Christ, and the operations of the Holy Spirit, it is their privilege to arrive at that maturity in grace, and participation of the divine nature, which excludes the love of sin from the heart, and fills it with perfect love to God and man. This they denominate *Christian perfection*.

There is only one condition previously required of those who desire admission into this society, namely, a desire to flee from the wrath to come, to be saved from their sins. But in order to continue therein, it is expected that all the members should continue to evidence this desire of salvation. First, by doing no harm, by avoiding evil of every kind; such as taking the name of God in vain, profaning the sabbath, drunkenness, fighting, and broiling, brother going to law with brother, dealing in unaccustomed goods, taking unlawful interest, speaking evil of magistrates and ministers, acting unfairly, costly dress, fashionable amusements, borrowing money without a probability of returning it, or taking up goods without a probability of paying for them, &c. Secondly, by doing good according to their ability, as they have opportunity, to all men: to their bodies, by feeding the hungry, clothing the naked, and visiting or helping them that are sick or in prison; to their souls, by instructing, reproving, or exhorting, all they have any intercourse with. By doing good, especially to them that are of the household of faith, employing them in preference to others, and by this means assisting each other in business; by diligence and frugality in their temporal concerns; by perseverance, and patiently enduring reproach, &c. Thirdly, by attending on all the ordinances of God: such as the public worship of God; the ministry of the word, either read or expounded; the Lord's Supper; family and private prayer; searching the Scriptures, fasting, &c. These are the general rules of the society. If any of the members do not observe them, or habitually break any of

them, they are admonished, and borne with for a season ; but if they repent not, expulsion follows.

A number of these societies, united together, form what is called a circuit. To one circuit, two or three preachers are appointed, one of whom is styled the superintendant ; and this is the sphere of their labour for at least one year, but never more than two years. A number of these circuits form a district. A preacher is appointed by the annual conference to superintend the district, called *Presiding Elder*. It is his duty to visit each circuit once a quarter, and hold quarterly meetings. These meetings generally commence on Saturday, when a sermon is preached, to the members assembled, from the different parts of the circuit. After sermon they hold a quarterly conference, composed of local preachers, stewards, exhorters and leaders. Here they receive appeals from any of the members that have been expelled, and recommend candidates to an annual local conference,* to preach, and to receive license to transact necessary business. The next morning, love-feast is held, after which one (or more) sermon is preached, and the sacrament is administered.

The Methodist Episcopal church in the United States is divided into twelve annual itinerant conferences. They now have three bishops, one of whom presides over these conferences, consisting of travelling preachers ; and none are eligible to a seat in the conference, until they have travelled two years. From these conferences they receive their appointments. For further information reference is made to the discipline of their church, sec. 3.

They have a general conference, which is held once in four years, which consists of delegates from each annual conference. It is generally held at Baltimore. (See sec. 5. Discipline of their church.)

Class Meetings are each composed of from twelve to twenty persons, one of whom is styled the leader. When they assemble, which is once a week, the leader gives out a few verses of a hymn, which they join in singing. He then makes a short prayer ; after which he converses with each member respecting Christian experience, gives suitable advice to all, and concludes by singing and praying.

Band Meetings consists of about three or four members, who are nearly of the same age, in nearly similar circumstances, and of the same sex, who meet together once a-week, in order to speak their minds more freely than it would be agreeable to do in a promiscuous assembly of members, such as a class-meeting. The meeting is conducted in nearly the same manner as a class-meeting. At stated periods, those who meet in these private bands, meet all together, forming a public or select band, when, after singing and prayer, any of the members are at liberty to rise and speak their experience. After a few

*See Methodist Discipline, section 20.

of them have spoken, the meeting, as usual, is concluded by singing and prayer.

Watch-nights are rather similar to the vigils of the ancients, which they kept on the evenings preceding the grand festivals. They are held once a year. On these occasions, three or four of the preachers officiate, and a great concourse of people attend. The service commences between eight and nine at night. After one of the ministers has preached, the rest pray and exhort, giving out at intervals suitable hymns, which the congregation join in singing till a few minutes after twelve o'clock, when they conclude.

Love-feasts are held quarterly, which are designed particularly for the members of their own church. No person is admitted, who is not a member, above twice or thrice. The meeting begins with singing and prayer. Afterwards, small pieces of bread, or plain cake, and some water, are distributed; and all present eat and drink together, in token of their Christian love to each other. Then, if any persons have any thing particular to say concerning their present Christian experience, or the manner in which they were first brought to the knowledge of the truth, they are permitted to speak; when a few of them have spoken, a collection is made for the poor, and the meeting is concluded with singing and prayer. This institution has no relation to the Lord's Supper. The elements of the Lord's Supper are bread and wine; but at the love-feasts, bread and water only are used. The Methodists consider the former as a positive institution, which they are bound to observe as Christians; the latter as merely prudential. They have also numerous *prayer-meetings*, at which it frequently happens that some one will give an *exhortation* to the people.

Their Funds.—They have a small fund located in Philadelphia, called the Charter-fund. The avails of it go to the support of the travelling Preachers; together with the profits arising from the sale of Books which are published by them. They have an encreasing book-establishment located at New-York, which furnishes their Societies with books throughout the United States.

Their Salaries.—Each travelling Preacher is allowed 100 dollars—If married, his wife is allowed \$100. Each child under 7 years, \$16—over 7 and under 14 years, \$24. They have collections in each class once a quarter, and in their congregations. Those Preachers who are superannuated are allowed the same as when they travelled. The widows of those Preachers who have died in the travelling connection, continue their claim. Though they are allowed what is above stated, yet if their funds and collections are not sufficient to pay them in full, they have no demand. Their twelve Conferences are divided into seventy-four Districts, which are under the care of seventy-four Presiding Elders. In these districts six hundred and sixty-three circuits and stations are included.

The number of Methodists in the United-States, according

to their Minutes of 1823, are 312,540. They have 1226 travelling Preachers, besides near four thousand local preachers. In 1769 the first regular Methodist Preacher came to America—their first conference was held in 1773.

THE WHITFIELDIAN, OR CALVINISTIC METHODISTS,

ARE an extremely numerous sect of Christians; and, in general, form a very respectable body of men. About the year 1741, or soon after Mr. Whitfield's second return from America, which in the course of his life he is said to have visited seven times, he entirely separated from Mr. Wesley and his friends, "because he did not hold the decrees." Those who held general redemption, had no desire to separate, but those who believed particular redemption, being determined to have no fellowship with men that "were in such dangerous errors," would not hear of any accommodation. So that, from the difference of the doctrines which each party maintained respecting the decrees of God and free-will, the body of Methodists, already immense, divided into two separate communions, the *Calvinistic* and the *Arminians*; these holding *general*, and those *particular* redemption.

Many of the modern Calvinistic Methodists do not follow all the rigid notions of Calvin; but endeavour to soften down and explain away the doctrine of the absolute predetermined reprobation of the largest portion of the human species.

Some, however, are so liberal in their opinions respecting the divine decrees, as to embrace what is called *Baxterianism*, from the celebrated puritan divine Richard Baxter, whose book, entitled "A Call to the Unconverted," will live as long as the English language is known, or Christian piety is revered.

Mr. Baxter's design was to reconcile Arminianism and Calvinism; and, for this purpose, he formed a middle scheme between those systems. With Calvin, he taught that God had selected some whom he is determined to save, without any foresight of their good works; and that others to whom the gospel is preached have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination allow, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert, that all men are in a state capable of salvation. Mr. Baxter maintains, that there may be a certainty of perseverance here; and yet, he doubts whether a man may not possess so weak a degree of saving grace, as again to lose it.

KILHAMITES, OR NEW CONNEXION METHODISTS.

IN the year 1797, a separation took place of several members from the old Wesleyan connection.

The Methodist New Connexion declare the grounds of this separation to be *church-government and discipline*, and not doctrines. They object to the Old Methodists, for having formed a hierarchy, or priestly corporation; and they say, that in so doing, they have robbed the people of those privileges, which, as members of a Christian church, they are entitled to by reason and Scripture. The New Connexion, have, therefore, attempted to establish every part of their church-government on popular principles, and profess to have united, as much as possible, the ministers and the people in every department of it.

These Methodists are upon the increase, but not with a rapidity usually attendant on their elder brethren. Their present numbers are about 7000, or 8000.

THE MORAVIANS, OR UNITED BRETHREN.

THIS sect deserves to be ranked amongst the most respectable and valuable of all the Dissenters from the established church in this or any other country. By their own account, this community derive their origin from the ancient Bohemian and Moravian Brethren, who existed as a distinct people ever since the year 1457, when, separating from those who took up arms in defence of their protestations against Popish errors, they formed a plan for church-fellowship and discipline, agreeable to their insight into the Scriptures, and called themselves, at first, *Fratres Legis Christi*, or Brethren after the Law of Christ, and afterwards, on being joined by others of the same persuasion in other places, *Unitas Fratrum*, or *Fratres Unitatis*. By degrees they established congregations in various places, and spread themselves into Moravia and other neighbouring states.

Though the brethren acknowledge no other standard of truth than the sacred Scriptures, they in general profess to adhere to the Augsburg Confession of Faith. Both in their Summary of Christian doctrine (which is used for the instruction of their children,) and in their general instructions and sermons, they teach the doctrine of the Trinity, and in their prayers, hymns, and litanies, address the Father, Son, and Holy Ghost, in the same manner as is done in other Christian churches. Yet they chiefly direct their hearers to Jesus Christ, as the appointed channel of the Deity, in whom God is known and made manifest to man. They recommend love to him, as the constraining principle of the Christian's conduct; and their general manner is more by beseeching men to be reconciled to God, than by alarming them by the terrors of the law, and the threatenings against the impenitent, which they, however, do not fail occasionally to set before their hearers.

All the great festivals celebrated in other Protestant churches,

are attended to by them with due solemnity ; and, during the whole of the Passion-week, they have daily services for the contemplation of our Lord's last discourses and sufferings. On Maunday Thursday they celebrate the Lord's Supper, and also on every fourth Sunday throughout the year. They have prescribed forms of prayer for baptisms, both of children and adults, and for burials ; a litnany, which is read every Sunday morning, and one for early service on Easter-morning, besides others which they call liturgies, and which are chiefly sung and chaunted.

Some of their services consist entirely in singing, (the whole congregation joining,) when a succession of verses forms a connected contemplation of some Scripture subject. Two texts of Scripture are appointed for every day in the year. Their ordination services, their manner of celebrating the Lord's Supper, and other church transactions, peculiar to themselves, are very solemn and impressive. Their chapels are without pews, but have moveable benches. Plainness, neatness, and convenience, are their chief study in their construction. Persecutions originally, and afterwards inclination, caused the Moravian Brethren to have a predilection for forming settlements, where they may live without disturbance, and in which their children and young people are not exposed to the allurements of vice, nor obliged to see and hear the conduct and language of the profane and dissolute. In these settlements they have separate houses for single men, single women and widows. In these houses, all persons who are able, and have not an independent support, labour in their own occupation, and contribute a stipulated sum for board and lodging. Community of goods, does not, nor ever did, exist among them, though it has been often reported and very generally believed. Even the contributions towards their charitable establishments and missions are perfectly voluntary.

Their church is episcopal ; but though they consider episcopal ordination as necessary to qualify the servants of the church for their respective functions, they allow to their bishops no elevation of rank or pre-eminent authority. The Moravian church, from its first establishment, has been governed by *Synods*, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *Conferences*. According to their regulations, episcopal ordination, of itself, does not confer any power to preside over one or more congregations ; and a bishop can discharge no office except by the appointment of a Synod, or of its delegate, the elder's conference of the unity. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants to Presbyters, much in the same way as in the church of England. Deaconesses are retained, for the purpose of privately admonishing their own sex, and visiting them in their sickness ; but they are not permitted to teach in public, and far less to administer the sacraments. They have also *Seniores Civiles*, or

lay-elders, in contra-distinction to spiritual elders or bishops, who are appointed to watch over the constitution and discipline of the unity of the brethren, &c. The Synods are generally held once in seven years, and besides all the bishops, and the deputies sent by each congregation, those women who have appointments as above described, if on the spot, are also admitted as hearers, and may be called upon to give their advice in what relates to the ministerial labour among their own sex ; but they have no decisive vote in the Synod. The votes of all the other members are equal. In questions of importance, or of which the consequence cannot be foreseen, neither the majority of votes, nor the unanimous consent of all present, can decide : but recourse is had to the *lot*, which, however, is never made use of except after mature deliberation and prayer ; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

The Synod takes into consideration the inward and outward state of the unity, and the concerns of the congregations and missions, and takes cognizance of errors in doctrine, or deviations in practice, &c. Towards the conclusion of every Synod, a kind of executive board is chosen, which is called the *Elders' Conference of the Unity*. At present it consists of thirteen elders, and is divided into four committees, or departments. 1. The *Missions'* department. 2. The *Helpers'* department. 3. The *Servants'* department. 4. The *Overseers'* department.

Besides this general *Conference of Elders*, which superintends the affairs of the whole unity, there is a conference of elders belonging to each congregation ; which directs its affairs, and to which all the members of the congregation are subject. This body, which is called the "*Elders' Conference of the Congregation*," consists, 1. of the *Minister* ; 2. of the *Warden* ; 3. of a *Married Pair*, who care particularly for the spiritual welfare of the married people ; 4. of a *Single Clergyman*, to whose care the single men and boys are more particularly committed ; and 5. of *those Women* who assist in caring for the spiritual and temporal welfare of their own sex, and who, in this conference, have equal votes with the men. The *Elders' Conference of each Congregation* is answerable for its proceedings to the *Elders' Conference of the Unity* ; and visitations from the latter to the former, are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors, may be intimately known to the supreme executive government of the whole church. In every country they have superintendants of their congregations in it, whom they call *Provincials*. These are generally bishops, but a priest is likewise eligible to that office.

In *marriage* they may form a connection with those only who are of their own communion. The brother who marries a person not of their congregation, is considered as having quitted their church-fellowship. There is, however, no objection to a sister's marrying a person of approved piety in another

communion ; and some, by express license, are permitted still to join in their church ordinances, as before. A brother may make his own choice of a partner in the society, and both parties may reject the proposals made to them ; but as all intercourse between the different sexes is less frequent among them than elsewhere, and few opportunities of forming particular attachments are found ; they usually rather refer the choice to their friends and intimates, than decide for themselves. As the lot must be cast to sanction their union, each receives his partner as a divine appointment ; and, however strange this method may appear, there are perhaps no where fewer unhappy marriages to be found than among the brethren. In their settlements, at all hours, whether day or night, some persons of both sexes are appointed by rotation to pray for the society.

What chiefly characterizes the Moravians, and holds them up to the attention and admiration, and for the example of all others, is their missionary zeal. In this they are superior to every other body of Christians whatever. Their missionaries are all of them volunteers ; for it is an inviolable maxim with them to persuade no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not several of them in the mission. Their zeal is calm, steady, and persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address, and the insinuations of modesty and mildness, which commend them to all men, and give offence to none.

SWEDENBORGIANS, OR NEW JERUSALEM CHURCH.

THIS sect owes its origin to one of the most extraordinary men that has existed since the days of the apostles : the late Honourable Baron Swedenborg, the son of a pious bishop of West Gothnia in Sweden, born at Stockholm in 1689, and who died in London in the year 1772, after a life spent in the acquirement of almost every species of human learning, and the propagation of religious doctrines unlike every thing the Christian world had before been accustomed to.

The following extract of a letter, written by the baron himself, will serve to convey an idea of the nature of his supposed mission, and of his own personal character.

“ In the year 1710, I began my travels, first into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of assessor in the metallic college, in which office I continued from that time till the

year 1747, when I quitted the office, but still retain the salary annexed to it, as an appointment for life. The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher dignity in the state was offered me, which I declined to accept, lest it should prove a snare to me. In 1719 I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*; from which time I have taken my seat with the nobles of the equestrian order, in the triennial assemblies of the states.

“Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them as matters of low estimation when compared to the honour of that sacred office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant, in a personal appearance in the year 1743; to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has been continued to me to this day. From that time I began to print and publish various unknown *Arcana*, that have been either seen by me, or revealed to me, concerning HEAVEN and HELL; the state of men after death; the true worship of God; the spiritual sense of the Scriptures; and many other important truths tending to salvation and true wisdom.”

The first, and leading doctrine of this church, as inculcated in the writings of the worthy Baron, relates to the person of Jesus Christ; and to the redemption wrought, not purchased, by him. On this subject it is insisted, that Jesus Christ is Jehovah, manifested in the flesh, and that he came into the world to glorify his human nature, by making it one with the divine. It is, therefore, insisted further, that the *humanity* of Jesus Christ is itself divine, by virtue of its indissoluble union with the indwelling Father, and that thus, as to his humanity, He is the Mediator between God and man, since there is now no other medium of God's access to man, or of man's access to God, but this *Divine Humanity*, which was assumed for this purpose. Thus it is taught, that in the person of Jesus Christ dwells the whole Trinity of Father, Son, and Holy Spirit; the Father constituting the soul of the above humanity, whilst the humanity itself is the Son, and the divine virtue, or operation proceeding from it, is the Holy Spirit, forming altogether one God, just as the soul, the body, and operation of man, form one man.

On the subject of the redemption wrought by this Incarnate God, it is taught, that it consisted not in the vicarious sacrifice of one God, as some conceive, to satisfy the justice, or, as others express it, to appease the wrath of another God, but in the real subjugation of the powers of darkness and their removal from man, by continual combats and victories over them, during his abode in the world; and in the consequent descent to man of divine power and life, which was brought near to him in the thus glorified humanity of this combating God.

2. The sense of the letter of the holy word, says he, is the *basis*, the *continent*, and the *firmament*, of its spiritual and celestial senses, being written according to the doctrine of correspondencies between things spiritual and things natural ; and thus designed by the Most High as the vehicle of communication of the eternal spiritual truths of his kingdom to the minds of men.

3. A *third* distinguishing doctrine, which marks the character of the writings of Baron Swedenborg, is the doctrine relative to *life*, or to that rule of conduct on the part of man which is truly acceptable to the Deity, and at the same time conducive to man's eternal happiness and salvation, by conjoining him with his God. This rule is taught to be simply this, "*to shun all known evils as sins against God, and at the same time to love, to cherish, and to practice whatsoever is wise, virtuous, and holy, as being most agreeable to the will of God, and to the spirit of his precepts.*"

4. A *fourth* distinguishing doctrine, inculcated in the same writings, is the doctrine of *Co-operation*, on the part of man, with the Divine Grace or agency of Jesus Christ. On this subject it is insisted that man ought not indolently to hang down his hands, under the idle expectation that God will do every thing for him in the way of Purification and Regeneration, without any exertion of his own ; but that he is bound by the above law of co-operation, *to exert himself*, as if the whole progress of his purification and regeneration depended entirely on his own exertion ; yet, in exerting himself, he is continually to recollect, and humbly to acknowledge, that all his power to do so is from above. It is insisted, on this interesting subject, that the doctrine of co-operation supplies no ground for the establishment of man's *merit* and *independence on the divine aid*, since it is continually taught in the writings in question, that all man's freedom, as well as his power of co-operation, is the perpetual gift of the most merciful and gracious God.

5. A *fifth*, and last distinguishing doctrine taught in the theological writings of our author, relates to man's connexion with the other world, and its various inhabitants. On this subject it is insisted, not only from the authority of the sacred Scriptures, but also from the experience of the author himself, that every man is in continual association with angels and spirits, and that without such association he could not possibly think, or exert any living faculty. It is insisted further, that man, according to his life in the world, takes up his eternal abode, either with angels of light, or with the spirits of darkness ; with the former, if he is wise to live according to the precepts of God's holy word, or with the latter, if, through folly and transgression, he rejects the counsel and guidance of the Most High.

To these great leading sects of the Christian Church may be briefly added a few others, who, under different names, for the most part hold the same leading doctrines.

ARIANS, a denomination which arose about the year 315, and owed its origin to Arius, presbyter of Alexandria, a man of subtle turn, and remarkable eloquence. He maintained that the Son was totally and essentially distinct from the Father; that he was the first and noblest of all those beings whom God the Father had created out of nothing, the instrument by whose subordinate operations the Almighty Father formed the universe, and therefore inferior to the Father both in dignity and nature. He added that the Holy Spirit was of a nature different from that of the Father and of the Son.

The modern Arians, to prove the subordination and inferiority of Christ to God the Father, argue thus: 1. That in the scripture the Father is styled *the one, or only God*: Matth. xix. 17; Matth. xxiii. 9; Mark, v. 7; Eph. iv. 6; Matth. xxvii. 46; John, xx. 17; John xiv. 28; John xvii. 3—5, 11, 21, 24, 25; 1 Cor. viii. 6; Ephes. iv. 6. 2. That there are numerous texts of scripture, in which it is declared that religious worship is referred to the Father only. Matth. iv. 10; John, iv. 23; Acts, iv. 24; 1 Cor. i. 4.

SOCINIANS, a denomination which appeared in the 16th century, followers of Lelius Socinus and Faustus Socinus, his nephew. Their principal tenets are: 1. That the holy scriptures are to be understood and explained in such a manner as to render them conformable to the dictates of right reason and sound philosophy. 2. That Jesus Christ, who was conceived by the Holy Ghost, born of the Virgin Mary, was the true Messiah, and the chief of the prophets—that before he commenced his ministry, he was taken up into heaven, and instructed fully in the object of his mission: after which he returned to earth, to promulgate a new rule of life—to propagate divine truth by his ministry, and to confirm it by his death: in reward for which he is raised to dominion and glory. 3. That those who believe and obey the voice of this divine teacher, (which is in the power of every one) shall, at the last day, be raised from the dead and made eternally happy; while on the other hand the wicked and disobedient shall be tormented and destroyed.

This denomination differ from the Arians in the following particulars:—The Socinians assert that Christ was simply a man, and consequently had no existence before his appearance in the world. The Arians maintain that Christ was a super-angelic being, united to a human body; that, though himself created, he was the creator of all other things under God, and the instrument of all the divine communications to the patriarchs.

The Socinians say that the Holy Ghost is the power and wisdom of God, which is God. The Arians suppose that the Holy Spirit is the creature of the Son, and subservient to him in the work of redemption.

FREE-THINKING CHRISTIANS are a sect of Unitarians, who sprung up in London, about ten or twelve years ago. With

the Unitarians they deny the divinity of Christ's person, but believe in the divine character or nature of his mission as a teacher of religion. They regard the New Testament as the only authentic rule of faith and practice. They believe the church of God to consist of an assembly of men, believing the truth of Christianity, and united under the authority of Jesus, in the bonds of Christian fellowship. They reject Baptism, the Lord's Supper, and public social worship. In their assemblies, therefore, they have neither singing nor prayer; and they renounce all those doctrines usually termed orthodox in other societies, as the Trinity, the Atonement, original sin; the existence of devils, and of both good and evil spirits or angels; the eternity of future punishments; the immateriality and immortality of the soul; the inspiration of the bible "as a book," though they admit the origin of revelation, and the miracles, and other parts of the sacred scriptures.

Their public meetings are conducted after the manner of an ordinary Debating or Philosophical Society; and they frequently differ in their opinions amongst themselves. They sit in their meetings with covered heads, like the Quakers, and make very free in censuring, if not condemning, all other sects of Christians whatever, being extremely lavish in their abuse of the priesthood.

DESTRUCTIONISTS, a denomination who teach that the final punishment threatened in the gospel to the wicked and impenitent, consists not in eternal misery, but in a total extinction of being; and that the sentence of annihilation shall be executed with more or less torment, in proportion to the greater or less guilt of the criminal. They take for granted that the scripture word *destruction*, means annihilation.

In defence of this system it is argued, that there are many passages of scripture in which the ultimate punishment to which wicked men shall be adjudged, is defined in the most precise terms, to be an everlasting *destruction*. They say that *eternal punishment*, which is opposite to *eternal life*, is not a state of perpetual misery, but total and "*everlasting destruction from the presence of the Lord*," which is "*the second death*," from which there is no resurrection.

Against this scheme it is urged, 1. That the punishment of annihilation admits of no degrees. 2. That this destruction is not described as the end, but the beginning of misery. 3. That the punishment of the wicked is to be the same as that of fallen angels. Matth. xxv. 41—6. As the happiness of the just does not consist in eternal *being*, but well-being, so the punishment of the wicked requires the idea of eternal suffering to support the contrast.

ANTINOMIANS. They derive their name from *anti*, against, and *nomos*, law, as being against the moral law; not merely as a covenant of life, but also as a rule of conduct to believers. The Antinomians took their origin from John Agricola, about

the year 1538, who taught that the law is no way necessary under the gospel ; that good works do not promote our salvation, nor ill ones hinder it. That the sins of the elect are so imputed to Christ, as that though he did not commit them, yet they became actually his transgressions, and ceased to be theirs ; that Christ's righteousness is so imputed to the elect, that they ceasing to be sinners, are as righteous as he was. Antinomians also hold, that an elect person is not in a condemned state while an unbeliever, and should he happen to die before God call him to believe, he would not be lost. The following are some of the principal texts from whence these sentiments were defended. 2 Cor. v. 21 ; Rom. viii. 33 ; Heb. viii. 12 ; Rom. viii. 28.

JUMPERS, so called from their practice of jumping during the time allotted for religious worship and instruction. They originated in Wales, about the year 1760. They persuade themselves that they are involuntarily acted upon by some divine impulse ; and being intoxicated with this imaginary inspiration, they utter their rapture and their triumph with great wildness and incoherence ; with great jesticulation and vociferation ; and they ultimately begin to laugh and sing, dance and jump, in all directions, males and females commingled in one general mass, in the mean time calling out, in the hoarsest and coarsest manner possible, *gogoniant ! gogoniant ! glory ! glory !*

DUNKERS, a denomination which took its rise in the year 1724. It was founded by Conrad Peysal, a German, who, weary of the world, retired to an agreeable solitude, within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners, made proselytes.

Their habit seems peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash, or girdle, round the waist, and a cap, or hood, hanging from the shoulders, like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations and distinct governments : for the brethren and sisters do not meet together even at their devotions. They live chiefly upon roots and other vegetables ; the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love-feast ; at which time the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat. Dunkers allow of no intercourse between the brethren and sisters, not even by marriage.

The principal tenet of the Dunkers appears to be this : That future happiness is only to be attained by penance and outward mortifications in this life ; and that as Jesus Christ by his meritorious sufferings became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence

and restraint, should work out his own salvation. They are charged with holding the doctrine of supererogation : they deny the eternity of future punishments, and believe that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year, and year of jubilee, are typical of certain periods after the general judgment, in which the souls of those who are so far humbled as to acknowledge God and Christ, are received to felicity ; while those who continue obstinate are reserved in torments until the grand period typified by the jubilee arrives, in which all shall be made eventually happy. They also deny the imputation of Adam's sin to his posterity. So that they are Universalists. But they disclaim violence, even in cases of self-defence, and suffer themselves to be defrauded or wronged rather than go to law ; on which accounts they have been called the *harmless* Dunkers.

HOPKINSIANS, or HOPKINTONIANS, so called from the Rev. Samuel Hopkins, D. D. pastor of the first Congregational church at Newport, Rhode-Island. The following is a summary of their distinguishing tenets, with a few of the reasons by which they are supported.

1. That all true holiness consists in *disinterested benevolence*. The law of God is the standard of all moral rectitude, or *holiness*. This is reduced into love to God and to our neighbour ; and universal good will comprehends all the love to God, our neighbour, and ourselves, required in the divine law, and therefore must be the whole of holy obedience.

2. That all sin consists in *selfishness*. By this is meant an interested affection, by which a person sets himself up as the supreme, or only object of regard ; and nothing is lovely in his view, unless suited to promote his private interest. This self-love is, every degree of it, enmity against God : it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and the source of all idolatry and false religion. It is the foundation of all covetousness and sensuality ; of all falsehood, injustice, and oppression ; as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions ; envy, wrath, clamour, and evil speaking : and every thing contrary to the divine law, is briefly comprehended in this fruitful source of iniquity, *self-love*.

3. That there are no promises of regenerating grace made to the actions of the unregenerate. For as far as men act from self-love, they act from a bad end : for those who have no true love to God, really fulfil no duty when they attend on the externals of religion.

4. That the impotency of sinners, with respect to believing in Christ, is not natural, but *moral* : for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and

not as an excuse ; and it is the very thing wherein our wickedness consists.

5. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, *even though God should cast him off for ever* ; which however neither implies love to misery, nor hatred of happiness. For if the law is good, death is due to those who have broken it ; and the judge of all the earth cannot but do right. Gen. xviii. 25. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through Christ's redemption.

6. That the infinitely wise and holy God has exerted his omnipotent power, in such a manner as he purposed should be followed with the existence and entrance of *moral evil* in the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existence, was actually preferred in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations.

7. That the introduction of *sin* is, upon the whole, for the general *good*. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good : and the existence of moral evil has, undoubtedly, occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures.

8. That repentance is *before* faith in Christ. By this is not intended, that repentance is before a speculative belief of the being and perfections of God and of the person and character of Christ ; but only, that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. So Christ commanded, *Repent ye, and believe the gospel* ; and Paul preached *repentance towards God, and faith toward our Lord Jesus Christ*. Mark i. 15. Acts xx. 21.

9. That, though men became sinners by Adam, according to a divine constitution, yet they were, and are accountable for no sins but personal : for, (1.) Adam's act, in eating the forbidden fruit, was not the *act* of his posterity ; therefore they did not sin at the same time he did. (2.) The sinfulness of that act could not be *transferred* to them afterwards : because the sinfulness of an act can no more be transferred from one person to another, than an act itself. (3.) Therefore Adam's act, in eating the forbidden fruit, was not the *cause*, but only the *occasion* of his posterity's being sinners. Adam sinned, and now God brings his posterity into the world sinners.

10. That though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. For personal righteousness cannot be transferred from one per-

son to another ; nor personal sin, otherwise the sinner would be innocent and Christ the sinner.

The Hopkinsians warmly advocate the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence ; and therefore claim, since the world will make distinctions, to be called the *Hopkinsian Calvinists*.

SHAKERS, or SHAKING QUAKERS, a sect which originated in Lancashire, England; with James Wadley, a tailor, and his wife Jane. They pretended to extraordinary visions and new revelations, which however gradually subsided, till a new impetus was given by Anna Lee, who became a distinguished leader of this denomination. She was received and acknowledged by the Shakers as the first mother, or spiritual parent, in the line of the females, and the second heir in the covenant of life, according to the present display of the gospel. In 1774, she, and a number of her followers, set sail from Liverpool for New-York. Being joined by others here, they settled near Albany, where they have spread their opinions, and increased to a considerable number.

The tenets on which the Shakers most dwell, are those of human depravity, and of the miraculous effusion of the Holy Spirit. Their leading practical tenet is the abolition of *marriage*, or indeed the total separation of the sexes. They assert that the day of judgment is past, and consider their testimony as a new dispensation, which they call *Christ's second appearance*. They maintain that it is unlawful to take oaths, game, or use compliments to each other. In their worship they practice a regular, solemn, uniform *dance*, to a regular, solemn hymn, which is sung by the elders, and as regularly conducted as a proper band of music. They practice a community of goods, and hold that nothing short of this union in all things, both spiritual and temporal, can constitute a true church. The government of the Society is vested in a ministry, consisting of male and female.

In the beginning of the year 1780, the Society consisted of only ten or twelve persons, all of whom came from England. At present, the first and largest Society is at New-Lebanon, in the state of New-York, and consists of between 500 and 600 persons. There is also one at Watervliet, near Albany, containing upwards of 200 persons. One at Hancock, in the state of Massachusetts, containing about 300 members. One at Tyringham, in the same state, containing about 100 members. One at Enfield, Connecticut, which contains about 200 members. One at Harvard, in the state of Massachusetts, which contains about 200 members. One at Shirley, containing about 150 members. There are, in addition to the above, four distinct Societies in New-Hampshire and Maine, containing upwards of

750 members, and five in the Western States, containing about 1700 members. The number of believers, both in the Eastern and Western States, exceeds 4000.

The SANDEMANIANS, or Glassites, so called from Mr. Sandermin, an elder in one of these churches. Their leading sentiments are, 1. That justifying faith is no more than a simple belief of the truth, or the divine testimony passively received. 2. That this divine testimony is in itself sufficient ground of hope, to those who believe it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

The principal practices in which they differ from other denominations are as follows: They administer the Lord's supper every Sabbath. They make weekly collections before the Lord's supper, for the support of the poor, &c. In the interval between their morning and afternoon service, they have their *love-feasts*, of which every one is required to partake. At these love-feasts, and on the admission of a new member, they use the kiss of charity, or the saluting each other with a holy kiss, a duty they believe expressly enjoined—Rom. xvi. 16, and in 1 Cor. xvi. 20. They also practice washing each other's feet, for which usage they allege John xiii. 14, 15. They hold to community of goods, so far as that every one is to consider what he hath liable to the calls of the poor and of the church. With excommunicated persons they hold it unlawful either to eat or drink.

Mr. Sandermin came to New-England and settled a society at Boston, Danbury, &c. He died in America, 1772.

The SOUTHCOTTIANS, or followers of the late Joanna Southcott. This poor woman set forth that she was divinely inspired, and had a commission to announce to the world the speedy reign of Christ upon earth. She even pretended to have been miraculously pregnant of the divine Shiloh; but alas! the poor woman expired before her delivery; and when her body was opened, no appearance of a child could be found.

CHRYSTIANS. They were first called Chryistians, but they now discard that name, and call themselves Christians. They took their rise in the eastern part of Massachusetts, about the year 1803. The founders of this sect were two brothers, by the name of Smith. They declared that the atonement was full; that the wicked at death were to be annihilated; that immersion was the only mode of baptism. They have changed their sentiments, in some degree, several times; they now embrace the unitarian sentiments relative to the divinity of Christ; they deny all discipline for their members, except the scriptures. All rules drawn up by man they consider popish. They hold to an extraordinary revelation of the spirit, and say that the spirit will guide them in all cases. They are a people that appear to be clothed with zeal, and say that women have a right to preach as well as men.

WILKINSON, Jemima, an American female of some notoriety. She asserted that in 1776, she was taken sick, and actually died, and her soul went to reside in heaven. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher. She pretended to foretell future events, to discern the secrets of the heart, and to have the power of healing diseases. She acknowledged no other name but that of *Universal Friend*.

UNIVERSALISTS are those who suppose that, as Christ died for all, so, before he shall have delivered up his mediatorial kingdom to the Father, *all* shall be brought to a participation of the benefits of his death, in their restoration to holiness and happiness. They teach that the wicked will receive a punishment apportioned to their crimes ; that punishment itself is a mediatorial work, and founded upon mercy ; that it is a mean of humbling, subduing, and finally reconciling the sinner to God. They suppose that the words eternal, everlasting, &c. as they sometimes apply to the things which have ended, so they cannot apply to endless misery. They say this doctrine is most consonant to the perfections of the Deity, most worthy of the character of Christ, and that the scriptures cannot be reconciled upon any other plan.

The arguments used by Universalists are, 1. Christ died not for a select number of men only, but for mankind *universally*: for, say they, the scriptures are full on this point. 1 Thes. v. 10 ; 1 Cor. xv. 3 ; Rom. v. 6 ; Pet. iii. 18 ; John i. 29 ; John iii. 16, 17 ; 1 John ii. 2 ; Heb. ii. 9. 2. It is the purpose of God, that mankind universally, in consequence of the death of his son Jesus, shall certainly and finally be saved. Rom. v. 12 ; Rom. viii. 19, 24 ; Col. i. 19, 20 ; Eph. iv. 10 ; Eph. i. 9, 10 ; 2 Tim. i. 4. 3. As a mean for salvation, God will sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government. 1 John iii. 8 ; John i. 29 ; Matth. i. 21 ; Psalm viii. 5, 6 ; Heb. ii. 6, 9 ; Phil. ii. 9, 11 ; 1 Cor. xv. 24, 29.

Their opponents observe that the scriptures expressly declare that the punishment of the finally impenitent shall be eternal. Matth. xvii. 8 ; Matth. xxv. 41, 46 ; Mark ix. 43 ; Rev. xiv. 11 ; 2. Thes. i. 9 ; Eph. ii. 17 ; Jude 13 ; Rev. ix. 3 ; Rev. xx. 10 ; Matth. xii. 31, 32 ; Luke xii. 10 ; Mark iii. 29 ; 1 John v. 16 ; Heb. i. 4, 6 ; Heb. x. 26, 27 ; Matth. xxvi. 24 ; Mark ix. 45, 46.

MENNONITES, a sect of Baptists, who are said to believe that the New Testament is the only rule of faith ; that the terms person and Trinity are not to be used when speaking of the Father, Son, and Holy Ghost ; that the first man was not created perfect, (all Mennonites may not unite in this belief) ; that it is unlawful to take oaths or to wage war upon any occasion ; that infants are not the proper subjects of baptism ; and

that ministers of the gospel ought not to receive salaries. They maintain that practical piety is the essence of religion, and debar none from their assemblies who lead pious lives. In their private meetings every person has liberty to speak. The Mennonites in Pennsylvania do not baptize by immersion, their common method is to baptize the person kneeling, the minister holds his hands over him, into which the deacon pours water, through which it runs on the head of the baptized, after which succeeds the imposition of hands and prayer.

MILLENNARIANS, those who believe that Christ will reign personally on earth for a thousand years with the saints, before the end of the world and after the first resurrection. The ancient Millennarians held that after the coming of Antichrist, and the destruction which will follow, there shall be a first resurrection of the just alone ; that all who shall be found on earth, good and bad, shall remain alive ; that Jesus Christ will then descend from heaven in his glory. That Jerusalem will be rebuilt as described in Revelation, chap. xxi. and Ezekiel xxxvi. chap. and that Christ will here establish his kingdom and reign with the prophets and saints for a thousand years, who will enjoy perfect felicity. The following are some of the texts which refer to this subject. Mat. xiii. 41, 43. Luke xvii. 29, 30. Acts iii. 21. Heb. i. 11, 12. 2 Pet. iii. 13. Rev. xx. 4. 6. Dan. ii. 35. However the Millennarians may differ among themselves respecting the nature of this great event, it is agreed on all hands, that such a revolution will be effected in the latter days, by which *vice*, and its attendant *misery*, shall be banished from the earth ; that the dissensions and animosities by which the religious world has been agitated, will then cease to exist.



THE ATHEISTS.

THE Atheists are those who deny the existence of a God : this is called speculative Atheism. Professing to believe in God, and yet acting contrary, is called practical Atheism. Absurd and irrational as Atheism is, it has had its votaries and martyrs. The open avowal of Atheism by several of the leading members of the French Convention seems to have been an extraordinary moral phenomenon.

Archbishop Tillotson justly observes, that speculative Atheism is unreasonable upon five accounts. 1. Because it gives no tolerable account of the existence of the world. 2. It does not give any reasonable account of the universal consent of mankind in this apprehension, that there is a God. 3. It requires more evidence of things than they are capable of giving.

4. The Atheist pretends to know that which no man can know.
5. Atheism contradicts itself.

Under the first of these he thus argues—"I appeal to any man of reason whether any thing can be more unreasonable than obstinately to impute an effect to chance, which carries in the very face of it all the arguments and characters of a wise design and contrivance. Was ever a considerable work, in which there was required a great variety of parts, done by chance? Will chance fit means to ends, and that in ten thousand instances, and not fail in any one? How often might a man, after he had jumbled a set of letters in a bag, fling them out on the ground, before they would fall into an exact poem; yea, or so much as make a good discourse in prose? And may not a little book be as easily made by chance, as the great volume of the world? How long might a man be in sprinkling colours upon canvass with a careless hand, before they would happen to make an exact picture of a man? And is a man easier made by chance than his picture? How long might twenty thousand blind men, who should be sent out from several remote parts of England, wander up and down before they would meet on Salisbury plain, and fall into rank and file in the exact order of an army? And, yet, this is much more easy to be imagined than how the innumerable blind parts of matter should rendezvous themselves into a world. A man that sees Henry the Seventh's chapel at Westminster might with as good reason maintain (yea with much better, considering the vast difference betwixt that little structure and the huge fabric of the world) that it was never contrived or built by any means, but that the stones did by chance grow into those curious figures into which they seem to have been cut and graven; and that upon a time (as tales usually begin) the materials of that building, the stone, mortar, timber, iron, lead, and glass, happily met together, and very fortunately ranged themselves into that delicate order in which we see them now, so close compacted, that it must be a very great chance that parts them again. What would the world think of a man that should advance such an opinion as this, and write a book for it? If they would do him right, they ought to look upon him as mad; but yet with a little more reason than any man can have to say, that the world was made by chance, or that the first men grew up out of the earth as plants do now. For, can any thing be more ridiculous, and against all reason, than to ascribe the production of men to the first fruitfulness of the earth, without so much as one instance and experiment, in any age or history, to countenance so monstrous a supposition? The thing is, at first sight, so gross and palpable, that no discourse about it can make it more apparent. And yet, these shameful beggars of principles give this precarious account of the original of things; assume to themselves to be the men of reason, the great wits of the world, the only cautious and wary persons that hate to be imposed upon, that must have convincing evidence for every thing, and can admit of nothing without a clear demonstration of it."

THE DEISTS.

THE Deists are a class of people whose distinguishing character it is, not to profess any particular form or system of religion ; but only to acknowledge the existence of a God, and to follow the light and law of Nature, rejecting revelation and opposing Christianity. The name of deists seems to have been first assumed, as the denomination of a party, about the middle of the 16th century, by some gentlemen in France and Italy, who were desirous of thus disguising their opposition to Christianity by a more honourable appellation than that of atheists. Viret, an eminent reformer, mentions certain persons in his epistle dedicatory, prefixed to the second volume of his *Instruction Chretienne*, published in 1653, who called themselves by a new name, that of deists. These, he tells us, professed to believe in God, but shewed no regard to Jesus Christ, and considered the doctrine of the apostles and evangelists as fables and dreams. He adds, that they laughed at all religion, though they outwardly conformed to the religion of those with whom they lived, or whom they wished to please, or feared to offend. Some, he observed, professed to believe the immortality of the soul ; others denied both this doctrine and that of providence. Many of them were considered as persons of acute and subtile genius, and took pains in disseminating their notions. The deists hold, that, considering the multiplicity of religions, the numerous pretences to revelation, and the precarious arguments generally advanced in proof thereof, the best and surest way is to return to the simplicity of nature, and the belief of one God ; which is the only truth agreed to by all nations. They complain, that the freedom of thinking and reasoning is oppressed under the yoke of religion, and that the minds of men are tyrannized over, by the necessity imposed on them of believing inconceivable mysteries ; and contend that nothing should be required to be assented to or believed but what their reason clearly conceives.

The distinguishing character of modern deists is, that they discard all pretences to revelation as the effects of imposture or enthusiasm. They profess a regard for natural religion, though they are far from being agreed in their notions concerning it.

They are classed by some of their own writers into mortal and immortal deists ; the latter acknowledging a future state ; and the former denying it, or representing it as very uncertain. Dr. Clarke distinguishes four sorts of deists. 1. Those who pretend to believe the existence of an eternal, infinite, independent, intelligent Being, who made the world without concerning himself in the government of it.—2. Those who believe the being and natural providence of God, but deny the difference of actions as morally good or evil, resolving it into the arbitrary constitution of human laws ; and therefore they suppose that God takes no notice of them. With respect to both

these classes, he observes that their opinions can consistently terminate in nothing but downright atheism.—3. Those who, having right apprehensions concerning the nature, attributes, and all-governing providence of God, seem also to have some notion of his moral perfections ; though they consider them as transcendent, and such in nature and degree, that we can form no true judgment, nor argue with any certainty concerning them : but they deny the immortality of human souls ; alleging that men perish at death, and that the present life is the whole of human existence.—4. Those who believe the existence, perfections, and providence of God, the obligations of natural religion, and a state of future retribution, on the evidence of the light of Nature, without a divine revelation ; such as these, he says, are the only true deists : but their principles, he apprehends, should lead them to embrace Christianity ; and therefore he concludes that there is now no consistent scheme of deism in the world. The first deistical writer of any note that appeared in this country was Herbert, baron of Cherbury. He lived and wrote in the seventeenth century. His book *De Veritate* was first published at Paris in 1624. This, together with his book *De Causis Errorum*, and his treatise *De Religione Laici*, were afterwards published in London. His celebrated work *De Religione Gentilium*, was published at Amsterdam in 1663 in 4to., and in 1700 in 8vo. ; and an English translation of it was published at London in 1705. As he was one of the first that formed deism into a system, and asserted the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless, we shall subjoin the five fundamental articles of this universal religion. They are these : 1. There is one supreme God.—2. That he is chiefly to be worshipped.—3. That piety and virtue are the principal part of his worship.—4. That we must repent of our sins ; and if we do so, God will pardon them.—5. That there are rewards for good men and punishments for bad men, both here and hereafter. A number of advocates have appeared in the same cause ; and however they may have differed among themselves, they have been agreed in their attempts of invalidating the evidence and authority of divine revelation. We might mention Hobbes, Blount, Toland, Collins, Woolston, Tindal, Morgan, Chubb, lord Bolingbroke, Hume, Gibbon, Paine, and some add lord Shaftsbury to the number. Among foreigners, Voltaire, Rousseau, Condorcet, and many other celebrated French authors, have rendered themselves conspicuous by their deistical writings.

CHAP. III.

MOHAMMEDANISM.

OF MOHAMMEDANISM, OR ISLAMISM.

IN the beginning of the seventh century, when the Jews had very generally departed from the worship and service of the true God, and when the Christians of the east had almost universally forsaken the simple doctrines, and discipline of their Divine Teacher, there sprung up, in the city of Mecca, one of the most extraordinary and enterprising pretenders to prophecy *that the world ever witnessed*. This man's name was MAHOMET, or MOHAMMED : he was born in the year 571, of poor parents, but of rich and respectable connexions. His father died before he was two years old, and all the power and wealth of his family devolved to his uncles ; especially to Abu Taleb, who afterwards became possessed of the chief sway in the city, and surrounding country of Mecca.

After this, his uncle Abu Taleb, undertook the care of his education ; and ever after, although he refused to listen to his nephew's pretensions as a prophet, manifested great affection for him, and more than once protected him against the fury of his enemies.

He continued in the employment of his uncle, who was a merchant, trading principally to Syria with camels, until he had attained his twenty-fifth year. About that time died one of the chief men of the city, leaving a widow of the name of Cadiga ; who requiring a factor to manage her stock, Mohammed entered her service, and traded for her some years, to Damascus and other places. In this service Mohammed conducted himself with so much propriety, that he not only merited the respect, but actually won the affections of his mistress, who was twelve years older than himself ; he being then only twenty-eight years of age. Cadiga having married him, he became suddenly exalted to an equality with some of the richest men of the city.

Whether this unlooked-for elevation had inspired Mohammed with an extraordinary ambition, or whatever other motive prompted him, he soon began to manifest symptoms of wishing to appear a man of no common character ; and as one divinely commissioned to reform the world by the introduction of a new system of religion. He proceeded, however, with much cau-

tion and care ; and it was not till he had attained his thirty-eighth year, that he retired from the business of the world, to commence hermit in the cave of Hira, in which, as he said, he continued all day, exercising himself in prayer, fastings, and holy meditations. This course of piety having been pursued for the space of two years, his wife began to look upon him in the light of an apostle, and actually became converted to his new faith and mode of life.

Mohammed was in his fortieth year, when he first took upon himself the style and title of an apostle of God. This, however, he did only to a very few who gradually attached themselves to his cause. But, about four years afterwards, he openly declared himself, in the city of Mecca, a prophet sent by God, to convert the people from the errors of Paganism to the true religion. This declaration was, at first, greatly derided ; but as his disciples continued to increase, it was at length thought necessary by some to arrest his career by putting him to death. A combination to effect this was accordingly formed ; but the plot having come to the knowledge of his uncle Abu Taleb, the prophet was saved from destruction through his means.

The main arguments, which Mohammed used to delude men into a belief of this imposture, were promises and threats, which he knew would work most strongly on the affections of the vulgar. His promises were chiefly of Paradise, which with great art he framed agreeably to the taste of the Arabians : for they, lying within the torrid zone, were, through the nature of their climate, as well as the corruption of their manners, exceedingly given to the love of women ; and the scorching heat and dryness of the country, making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most refreshing and delightful to them, they were from hence apt to place their highest enjoyment in things of this nature. For this reason, he made the joys of his Paradise to consist totally in these particulars ; which he promises them abundantly in many places of the Koran. On the contrary, he described the punishments of hell, which he threatened to all who would not believe in him, to consist of such torments as would appear to them the most afflicting and grievous to be borne ; as, “ that they should drink nothing but boiling and stinking water, nor breathe any thing but exceedingly hot winds, things most terrible in Arabia ; that they should dwell for ever in continual fire, excessively burning, and be surrounded with a black hot salt smoke, as with a coverlid, &c.”

Mohammed pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God, on purpose to deliver them unto him. He was subject, it is said, to the falling-sickness ; so that whenever the fit was upon him, he pretended it to be a trance, and that then the Angel Gabriel was come from God with some new revelations. His pretended revelations he put into several chapters ; the collection of which makes up the Koran, which is the Bible of the Moham-

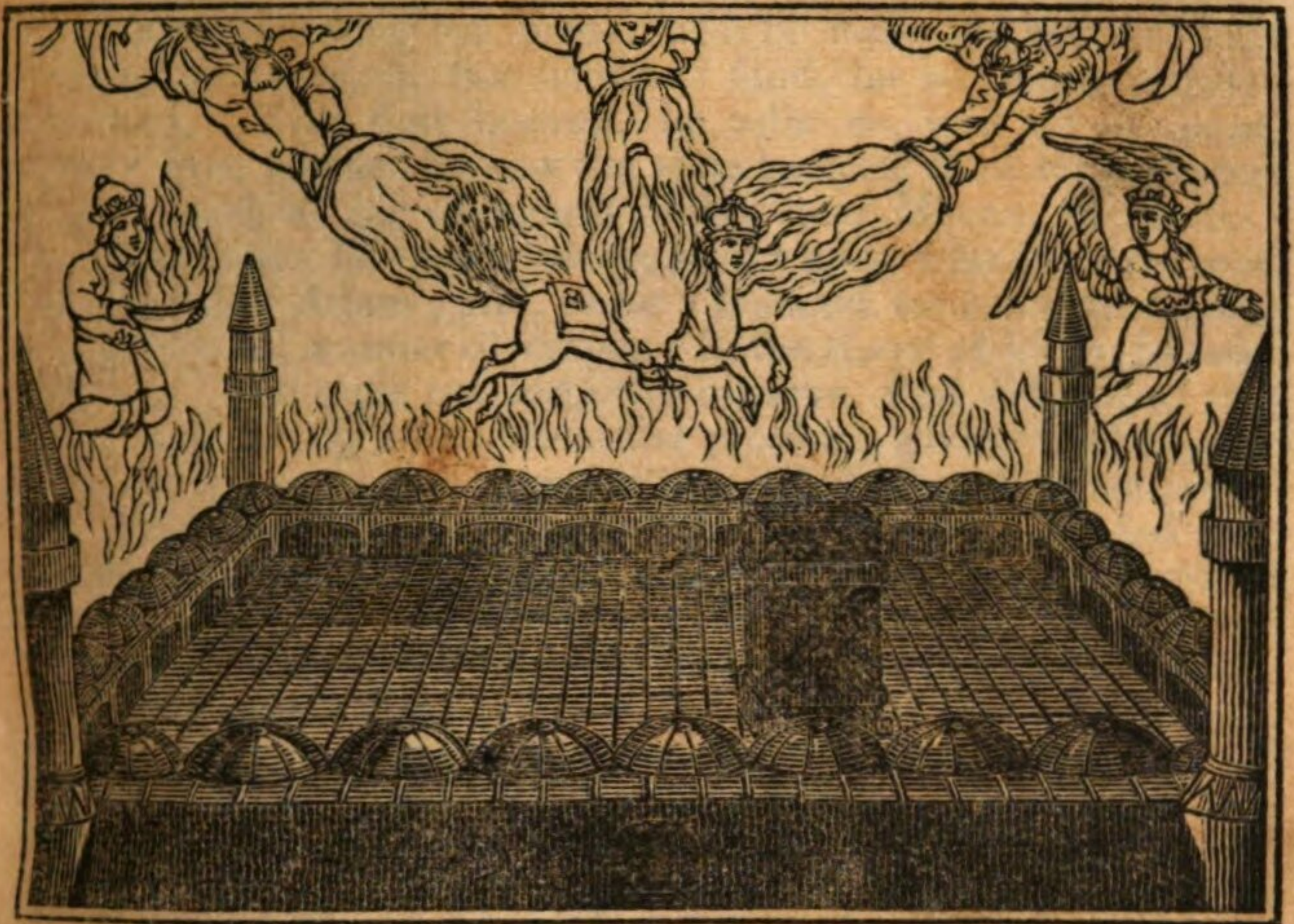
medans. The original of this book was laid up, as he taught his followers, in the archives of heaven; and the angel Gabriel brought him the copy of it, chapter by chapter, as occasion required, that they should be published to the people: that is, as often as any new thing was to be set on foot, any objection against him or his religion to be answered, any difficulty to be solved, any discontent among his people to be quieted, any offence to be removed, or any thing else done for the furtherance of his grand scheme; his constant recourse was to the angel Gabriel for a new revelation; and then appeared some addition to the Koran, to serve his purpose. But what perplexed him most was, that his opposers demanded to see a miracle from him; "for," said they, "Moses, and Jesus, and the rest of the prophets, according to thy own doctrine, worked miracles to prove their mission from God; and therefore, if thou be a prophet, and greater than any that were sent before thee, as thou boastest thyself to be, do thou work the like miracles to manifest it unto us." This objection he endeavoured to evade by several answers; all of which amount only to this, "that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him, in the last place, without miracles, to force them by the power of the sword to do his will." Hence it has become the universal doctrine of the Mohammedans, that their religion is to be propagated by the sword, and that all true Mussulmen are bound to fight for it. It has even been said to be a custom among them for their preaches, while they deliver their sermons, to have a drawn sword placed by them, to denote, that the doctrines they teach are to be defended and propagated by the sword. Some miracles, at the same time, are told, which Mohammed is said to have wrought; as, "That he clave the moon in two; that trees went forth to meet him, &c. &c.;" but those who relate them are only such as are ranked among their fabulous and legendary writers; their learned doctors renounce them all; and when they are questioned, how without miracles they can prove his mission, their common answer is, that the Koran itself is the greatest of all miracles; for that Mohammed, who was an illiterate person, who could neither write nor read, or that any man else, by human wisdom alone, should be able to compose such a book, is, they think, impossible. On this Mohammed himself also frequently insists, challenging in several places of the Koran, both men and devils, by their united skill, to compose any thing equal to it, or to any part of it. From all which they conclude, and as they think, infallibly, that this book could come from none other but God himself; and that Mohammed, from whom they received it, was his messenger to bring it unto them.

In the eighth year of his pretended mission, his party growing formidable at Mecca, the city passed a decree, by which they forbade any more to join themselves with him. This, however, did not much affect him, while his uncle Abu Taleb lived to

protect him : but he dying two years after, and the government of the city then falling into the hands of his enemies, a fresh opposition was renewed against him, and a stop soon put to the further progress of his designs at Mecca. His wife Cadiga being now dead, after living with him two and twenty years, he took two other wives in her stead, Ayesha, the daughter of Abubeker, and Lewda, the daughter of Zama ; adding a while after to them a third, named Haphsa, the daughter of Omar ; and by thus making himself son-in-law to three of the principal men of his party, he strengthened his interest considerably. Ayesha is said to have been then only six years old ; on which account the completion of that marriage was deferred, though not for many years, the eastern women being very early marriageable.

In the twelfth year of his mission is placed the mesra, that is, his famous night-journey from Mecca to Jerusalem, and thence to heaven ; of which he tells us, in the seventeenth chapter of the Koran : for the people calling on him for miracles to prove his mission, and finding himself unable, or being unwilling, to feign any, to solve the matter, he invented this story of his journey to heaven. The story, as related in the Koran, and believed by the Mohammedans, is this : At night as he lay in his bed with his best beloved wife Ayesha, he heard a knocking at his door ; upon which, arising, he found there the angel Gabriel, with seventy pair of wings, expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him ; which, they say, is the beast on which the prophets used to ride, when they were carried from one place to another, upon the execution of any divine command.

As soon as Mohammed appeared at the door, the angel Gabriel kindly embraced him, saluted him in the name of God, and told him, that he was sent to bring him unto God into heaven ; where he should see strange mysteries, which were not lawful to be seen by any other man. He prayed him then to get upon Alborak ; but the beast having lain idle and unemployed from the time of Christ to Mohammed, was grown so mettlesome and skittish, that he would not stand still for Mohammed to mount him, till at length he was forced to bribe him to it, by promising him a place in Paradise. When he was firmly seated on him, the angel Gabriel led the way with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple to salute him ; and, thence attending him into the chief oratory, desired him to pray for them, and then withdrew. After this, Mohammed went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.



Anderson sc.

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Temple of Mecca and Assumption of Mahomet.



Anderson sc.

Mahometans at Prayer.



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Triumph of Alecter and Resurrection of Alchonet.



Mohometans of Prayer.

On their arrival at the first heaven, the angel knocked at the gate; and informing the porter who he was, and that he had brought Mohammed, the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver; from whence he saw the stars hanging from it by chains of gold, each as big as mount Noho, near Mecca, in Arabia. On his entrance he met a decrepid old man, who it seems was our first father Adam; and, as he advanced, he saw a multitude of angels in all manner of shapes; in the shape of birds, beasts, and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son; and then recommended himself to his prayers. From this first heaven, he tells us, that he ascended into the second, which was at the distance of five hundred years' journey above it; and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before, at his entrance he met Noah, who, rejoicing much at the sight of him, recommended himself to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former; for he tells us that the number of angels in every heaven increased as he advanced. From this second heaven he ascended into the third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers; Joseph, the son of Jacob, did the same in the fourth heaven, which was all of emerald; Moses in the fifth, which was all of adamant; and John the Baptist in the sixth, which was all of carbuncle: whence he ascended into the seventh, which was all of divine light, and here he found Jesus Christ. However it is observed, that here he alters his style; for he does not say that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel, having brought him thus far, told him that he was not permitted to attend him any further; and therefore directed him to ascend the rest of the way to the throne of God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, "O Mohammed, salute thy Creator;" whence ascending higher, he came into a place where he saw a vast expansion of light, so exceedingly bright, that his eyes could not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed; on the right side of which, he says, God's name and his own were written in these Arabic words: "La ullah ellallah Mohammed reful ollah;" that is, "THERE IS NO GOD BUT GOD, AND MOHAMMED IS HIS PROPHET," which is at this day the creed of the Mohammedans. Being approached to the divine presence, he tells us, that God entered into a familiar converse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge concerning his instructing men in the knowledge of it; and, in conclu-

sion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the seven heavens, through which he had brought him ; and set him again upon the beast Alborak, which stood tied to the rock near Jerusalem. Then he conducted him back to Mecca, in the same manner as he brought him thence ; and all this within the space of the tenth part of one night.

On his relating this story to the people the next morning after he pretended the thing to have happened, it was received by them with a general outcry ; and the imposture was never in greater danger of being totally blasted, than by this ridiculous fable.

It was deemed at first so grossly ridiculous, that it occasioned the revolt of many of his disciples, and made his stay at Mecca no longer practicable. But what he lost at Mecca he gained at Medina, then called Yathreb, a city lying 270 miles northwest from Mecca ; which was inhabited, the one part by Jews, and the other by heretical Christians. These two parties did not agree at all ; and feuds and factions rose at length so high among them, that one party, exasperated against the other, went over to Mohammed. Thus we are told, that in the thirteenth year of his mission, there came to him from thence seventy-three men and two women. Twelve of these he retained awhile with him at Mecca, to instruct them in his new religion ; then sent them back to Yathreb, as his twelve apostles, there to propagate it in that town. In this they laboured abundantly, and with such success, that, in a short time, they drew over the greatest part of the inhabitants ; of which Mohammed receiving an account, resolved to go thither immediately, finding it unsafe to continue any longer at Mecca.

Having now obtained the end at which he had long been aiming, that is, that of having a town at his command, he entered upon a scheme entirely new. Hitherto he had been only preaching his religion for thirteen years together ; for the remaining ten years of his life he took the sword, and fought for it. He had long been teased and perplexed at Mecca with questions, and objections, and disputes about what he had preached, by which he was often perplexed and put to silence ; henceforth he forbade all manner of disputing ; telling his disciples, that his religion was to be propagated not by disputing but by fighting. He commanded them therefore to arm themselves, and slay with the sword all that would not embrace it, unless they submitted to pay a yearly tribute for the redemption of their lives. Having erected his standard, he called them all to come armed to it ; and his followers being then very numerous, he made several successful expeditions, and finally succeeded in establishing his religion in almost every part of his own country. After his death it spread over a far greater extent of territory than even Christianity itself.

Towards the end of the 10th year of the Hegira, Moham-

med took a journey in pilgrimage to Mecca, where a great concourse of people resorted to him from all parts of Arabia, whom he instructed in his law, and then returned to Medina. This pilgrimage is called by his followers, the pilgrimage of valediction, because it was the last he made ; for, after his return to Medina, he began daily to decline, through the force of poison which he had taken three years before at Caibar. It had been working in him all the while, and had at length brought him so low, that he was forced on the 28th day of Saphar, the second month of their year, to take to his bed ; and, on the 12th day of the following month, it put an end to his life, after a sickness of thirteen days.

He was buried in the place where he died, which was in the chamber of his best-beloved wife, at Medina ; and there he lies to this day.

Mohammed was a man of good stature and comely aspect, and affected much to be thought like Abraham. He had a piercing and sagacious wit, and was extremely well versed in all those arts which are necessary to lead mankind. In the first part of his life, he was wicked and licentious, much delighting in rapine, plunder, and blood-shed, according to the usage of the Arabs, who have generally followed this kind of life. The Mohammedans, however, would persuade us, that he was a saint from the fourth year of his age : for then, they say, the angel Gabriel separated him from his fellows, while he was at play with them ; and, carrying him aside, cut open his breast, took out his heart, and wrung out of it that black drop of blood, in which they imagined was contained the *fomes peccati* ; so that he had none of it everafter. His two predominant passions, however, contradict this opinion. They were ambition and lust. The course which he took to gain empire abundantly shews the former ; and the multitude of women with whom he was connected, proves the latter. While Cadiga lived, which was till his fiftieth year, it does not appear that he had any other wife : for, she being the origin and foundation of all his fortunes and grandeur, it is probable he durst not displease her by bringing in another wife. But she was no sooner dead, than he multiplied them to a great number, besides which he had several concubines. They that reckon the fewest, allow him to have married fifteen ; but others reckon them to have been one and twenty, of which five died before him, six he divorced, and ten were alive at his death.

One of the main arguments which the followers of Mohammed used, to account for his having had so many wives, is, that he might beget young prophets : he left, however, neither prophet nor prophetess long behind him of all his wives.

The two leading articles of the creed of this denomination of religionists are—the *unity of God*, and the *acknowledgment of Mohammed as his prophet* : and, in a catechism, said to have been printed at Constantinople a few years ago, some further particulars are added, and the principal articles to which the

young Mussulman is there required to give his assent, are comprised in the following declarations :—

“ I believe in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mohammed, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus. I believe in the prophets, and the miracles which have been performed. Adam was the first prophet, and Mohammed was the last. I believe that, for the space of fifty thousand years, the righteous shall repose under the shade of the terrestrial Paradise ; and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge *Sirat*, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it, and the wicked shall be thrown off. I believe in the water-pools of Paradise. Each of the prophets has in Paradise a basin for his own use ; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell ; the inhabitants of the former know no want, and the *Houris* who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals.”

The great and meritorious act of Mohammedan devotion, is the pilgrimage to the holy city of Mecca ; an act which the Koran has enjoined, and the pious Mussulman implicitly performs, as necessary to the obtaining pardon of his sins, and qualifying him to be a partaker of the alluring pleasures and exquisite enjoyments of Paradise.

To the several articles of faith to which all his followers were to adhere, Mohammed added four fundamental points of religious practice : viz. *prayer five times a day, fasting, almsgiving, and the pilgrimage to Mecca*. Under the *first* of these are comprehended those frequent washings or purifications which he prescribed as necessary preparations for the duty of prayer. So necessary did he think them, that he is said to have declared, that “ the practice of religion is founded upon cleanliness, which is one half of faith, and the key of prayer.”

The *second* of these he conceived to be a duty of so great moment, that he used to say, it was the gate of religion, and that “ the odour of the mouth of him who fasteth is more grateful to God than that of musk.” The *third* is looked upon as so pleasing in the sight of God, that the Caliph Omar Ebn Abdalaziz used to say, “ Prayer carries us half way to God ; fasting brings us to the door of his palace ; and alms procure us admission.”

As to the NEGATIVE precepts and institutions of this religion, the Mohammedans are forbidden the use of wine, and are prohibited from gaming, usury, and the eating of blood and swine’s flesh, and whatever dies of itself, or is strangled, or killed by a blow, or by another beast.

The Mussulmen have paid as much superstitious attention to the Koran, as the Jews did to the Bible. They never read or touch the object of their veneration, without the legal ablutions having been performed. The Othman emperors, in imitation of the ancient caliphs, generally consider it a religious duty to adorn their exemplars of the Koran with gold and precious stones. It is the comfort of the Mussulman amidst the busy duties of the camp, and it forms the great solace of their domestic toils. Verses from it on their banners incite their martial spirit ; and its principal sentences, written on the walls of their mosques, remind them of their social duties.

The existence of angels, or beings of a pure and aerial nature, who neither eat nor drink, and whose species is continued by creation, who minister at the throne of God, and both watch the conduct of men and record their actions for judgment, is an article of high import in the Mussulman's creed. Four angels appear to be held in high respect. The angel Gabriel, called the holy spirit : Michael, the angel of revelation and friend of the Jews ; Azriel, the angel of death ; and Israfeel, the angel of the resurrection. A race of beings, termed jin, or genii, are fancied to exist ; but they are less pure than the angels : though aerial, they live like men, and will be judged at the last day. On the creation of mankind pride and envy seized the hearts of Eblis and of a numerous band of followers, who, in the regions of hell, have since mourned the loss of their high estate. "There is not a man or woman," say the traditions, "without an angel and a devil." The devil enters into man as the blood into his body. All the children of Adam, except Mary and her son, are touched by the devil at the time of their birth, and the children make a loud noise from the touch." The business of the devil is to suggest evil ; that of the angel, to inform men of the truth. Thus, the Koran says, the devil threatens you with poverty if you bestow in charity, and orders you to pursue avarice ; but God promises you grace and abundance from charity.

The sleep of the soul is held by the Koran as a solemn truth.

Munnker and Nekir, two black angels with blue eyes, enter the tomb, and ask the deceased person the names of his Lord, his religion, and his prophet. The faithful answer, God is my Lord, Islam is my religion, and Mohammed is my prophet. Frightful torments will be the lot of the infidels, and the angels will announce to the Mussulmen, the nature and degree of the felicity they will hereafter enjoy.

The unbelievers in Islamism will be condemned to the torments of everlasting fire : the abodes of misery for the Christians, the Jews, the Sabians, the Magians, and the Idolaters, are each, in the succession of their names, more dreadful than the other ; while, with laudable justice, the extreme of punish-

ment is reserved for the hypocrites and nominal professors of every religious system.

Retaliation of injuries will be made, and, in the absence of all other modes of satisfaction, the injurer will forfeit a proportionable part of his good works to him whom he has injured; and, in case of any moral deficiency, the aggressor's weight of guilt will be burthened with a portion of the crimes of his wronged brother in the faith. On the preponderance of virtue or vice, will hang the lot of happiness or woe of every individual. To the bridge Al Sirat, finer than a hair, and sharper than the edge of a sword, both the guilty and the virtuous Moslems will then proceed; the guilty will sink into hell that is gaping beneath them, where even those who are least culpable will have their feet shod with shoes of fire, the fervour of which will make their skulls boil like cauldrons: yet, as it is a great doctrine of Islamism that no unbeliever will ever be released, nor any person who in his lifetime has professed the unity of God be condemned to eternal punishment, so those to whom the passage of the bridge has proved too difficult, will remain in misery for different periods of time, and until "the crimes done in their days of nature shall have been burnt and purged away." The virtuous Mussulmen, under the guidance of the prophet, will, with the swiftness of lightning, pass the abyss in safety, and reach the groves and gardens of the seventh heaven, or Paradise, where palaces of marble, and all the idle toys of worldly luxury, await them. But their most exquisite pleasure will consist in their constant society with never-fading beauties, formed, not from clay, but from the purest musk, and the fire of whose large black eyes is so sweetly tempered by modesty, that, to use the expressive language of the Koran, "they resemble pearls hidden in their shells." Seventy-two houris will be the lot of the meanest believer. All his desires will be gratified at the moment of their formation, and the songs of the daughters of Paradise will add to his delights. Of the reality of these pleasures, the Koran speaks decisively; and we cannot, without a violation of sense, turn them into allegories. The more pure, however, of the Mussulmen, those who have been exalted in this life for eminence of virtue and learning, will be rewarded with higher gratifications than those of luxury and appetite. Such mean pleasures will be lost in the mental felicity of eternal truth, and in the daily contemplation of the Deity.

The Moslem sabbath is on Friday, because the prophet disdained to be thought a servile imitator of either the Jewish or the Christian systems. On that day, solemn prayers are to be offered to God in the mosques, and the Koran is to be expounded by some appointed preacher. The larger the congregation, the more efficacious will be the prayers. But the general observance of the day is not prescribed with that character of strictness which distinguishes the Jewish sabbath: for the Koran says, "in the intervals of preaching and of prayer, be-

believers may disperse themselves through the land as they list, and seek gain of the liberality of God,"—by pursuing worldly occupations and innocent amusements, as the context shews us is the meaning.

The practice of frequent *ablutions* is deemed very meritorious by the Mussulmen. The cleansing of the body is pronounced by Mohammed to be the key of prayer, without which it cannot be acceptable to God; and, in order to keep the mind attached to the practice, believers are enjoined to pour fine sand over the body, when pursuing their journies through the deserts of the east.

Fasting is another of the Mohammedan duties, although this may be voluntary and occasional. The month of Ramadan was distinguished for the purpose of abstinence; in which the Koran was sent down from heaven. During this consecrated period, no gratification of the senses, or even support of the body, are allowed from the morning until night. At night, however, the corporeal frame may be renovated, the spirits recruited, and nature may resume her rights. In Ramadan retaliation of injuries is forbidden, nor must even "the voice be raised on account of enmity." A keeper of a fast (whether legal or voluntary) who does not abandon lying and detraction, God cares not for his leaving off eating and drinking.

A tenth part of the property, whether consisting of land, cattle, or goods, which has been for a twelvemonth in the possession of an individual, is the demand on his charity by the Mohammedan law. Hassan, the son of Ali, and grandson of Mohammed, twice in his life divided his goods between himself and the distressed; and the Caliphs Omar and Abu-Beber every week distributed abroad in charity the difference between their expenses and revenue.

It is well known that the *rite of circumcision* is practised amongst the Mohammedans. In the Koran, however, there are no positive injunctions on the performance of circumcision, but as it had been invariably practised in Arabia by the Ishmaelitic Arabs, the descendants of Abraham, Mohammed speaks of it as a matter in universal use, and apparently as not wanting the sanction of a legislator to ensure its continuance. On the performance of this rite, religious instruction is to be commenced. "Order your children to say their prayers when they are seven years of age, and beat them if they do not do so when they are ten years old."

The jurisprudence of the Mussulman is, in many respects, wise and salutary.

The Moslem law books recognize three general classes of judicial officers—*muftis*, *cadis*, and *mujtahids*.* It is the duty

* The names and powers of the different ecclesiastical judges vary in Moslem countries. The principles upon which the matter rests, is alone the object of this work; but it may be remarked, that in India the *cadi* is the supreme civil judge. In Turkey, the *mufti* is the nomi-

of the mufti to apply the law, whether religious, civil, or criminal, to particular cases ; to resolve all doubts which may be put to him on the written applications of individuals. But if the Koran and traditions are silent on the subject, the mufti must reply, that the sacred books afford him no information. The *cadi* is the officer who gives the law operation and effect. His decisions are regulated by the Koran, or the traditions, or esteemed commentaries on those books. When a novel case occurs, he exercises his own judgment. The *mujtahids* are men who are skilled in a more than ordinary degree in legal matters, and are a court of appeal from the *cadi*, or ordinary judge, in solemn and important causes.

The purifications prescribed by the law of the Koran are performed by the Mussulmen of every nation in Turkey with all possible strictness. No religious act is praiseworthy with God, unless the body is previously placed in a state of purity. The professed object of the ceremonial is, the rendering of the body fit for the decorous discharge of religious duties ; and so scrupulous are the Turks, that if in the course of their daily prayers they chance to receive any pollution from dirt, they suspend their devotion, until the impurity is removed by water, or other necessary means. The fountains which are placed round all the mosques, and the baths which crowd every city, enable the Mussulmen to prepare themselves for the five daily prayers.

At the appointed time, the *Maazeen*, with their faces generally turned towards Mecca, with closed eyes, and upraised hands, pace the little gallery of the minarets, and proclaim in Arabic, (which is also the Mussulmen's language of prayer), that the hour of devotion is arrived. Immediately that the clear and solemn voice of the crier is heard, the Mussulman, whatever may be his rank, or employment in life, gives himself up to prayer. The ministers of state suspend the transaction of public business, and prostrate themselves on the floor. The tradesman forgets his dealings with his customer, and converts his shop into a mosque. "He is a good Mussulman, he never fails in the performance of his five *namazs* every day," is the highest praise which a Turk can receive ; and so prejudicial in its consequences is the suspicion of irreligion, that even libertines neglect not attention to the external ritual. Twice, or thrice, in the course of the day, these devotions are performed

by the *al chief* magistrate ; but he has no tribunal, and never decides causes, except those of the greatest moment. The *cadi* is the ordinary judge. In Persia, the *shaikh-ul-islam* is the principal administrator of law : there is one of these officers in every city, and a *cadi* in subordination to him. The towns and villages have judicial officers, according to the importance of the place. The chief priests, or *mujtahids*, have a great though undefined power over the courts of law. The judges continually submit cases to them. In all Moslem courts of importance, the *cadi* is assisted by several *mollahs*, or learned men.

in the mosque ; for the mosques are always open. In a prostrate or erect position, the prayers are offered up. Avowedly in opposition to the Jewish practice the Moslems keep on their boots and shoes in the mosque : they seldom lay aside their turbans. The women, in the seclusion of their chambers, cover themselves with a veil in these moments of communion with heaven. Verses of the Koran, the names, and personal descriptions of Mohammed, of Ali and his sons, and other Moslem saints, are inscribed in letters of gold, round the walls of places of public worship ; but there are no altars, pictures, or statues. Persons of every rank and degree cast themselves indiscriminately on the carpeted floor, exhibiting by this voluntary sacrifice of worldly distinction their belief in the equality of all mankind in the sight of the Creator. Infidels are prohibited from entering the mosques, and the order of the grand Sultan, or chief magistrate, can alone suspend the operation of the law.

Friday, the sabbath of the Mussulmen, is observed in a less rigorous manner than Sunday is by Protestant Christians. This consecrated period commences on the Thursday evening, when an appearance of festivity is given to the cities by the illuminated minarets and colonades of the mosques. At noon, on Friday, every species of employment is suspended, and the faithful repair to their temples. Prayers of particular importance and solemnity are read, which the people, making various prostrations and genuflections, repeat after the imams. Sermons are preached by the sheik or vaiz. Points of morality, and not of controversial theology, are the general subjects of their discourses. In the warmth of their sincerity, they often declaim against political corruption and the depravity of the court. In times of public commotion, they irritate or appease the popular tumult, and the eloquence of a preacher in the mosque of Saint Sophia has made a weak and voluptuous sultan tear himself from the silken web of his harem, and lead his martial subjects to the plains of Hungary. The prayers and preaching being concluded, every body returns to his ordinary occupations or amusements. The day is, however, observed in the manner prescribed by the law by all ranks of persons, and the words of the prophet are never forgotten, that he, who without legitimate cause absents himself from public prayer for three successive Fridays, is considered to have abjured his religion. The Namaz, the prayer in general use, is chiefly a confession of the divine attributes and of the nothingness of man, a solemn act of homage and gratitude to the Eternal Majesty. The faithful are forbidden to ask of God the temporal blessings of this frail and perishable life ; the only legitimate object of the supplicatory part of the Namaz is spiritual gifts and the ineffable advantages of eternal felicity. The Turks may pray, however, for the health of the sultan, the prosperity of the country, and division and wars among Christians.

In this religion of ceremonies and prayer, no sacred institution is more strictly and generally observed by the Turks than the fast of Ramadan. A violation of it by any individual subjects him to the character of an infidel and apostate ; and the deposition of two witnesses to his offence renders him worthy of death. Perfect abstinence from every kind of support to the body, and even from the refreshment of perfumes, is observed from the rising to the setting of the sun.

The pilgrimage to Mecca is made an affair of state ; and, although every individual furnishes his own viaticum, yet the grand sultan preserves the public ways, and the best soldiers of the empire are charged with the protection of the caravans. Every year from Damascus and Grand Cairo, the devout Moslems depart in solemn and magnificent procession ; and the native band of the Turks is swelled in the desert by the Moors of every part of Africa and Asia. From the shores of the Atlantic on the one hand, and the most remote parts of the East on the other, the votaries of the prophet are seen in the roads to Mecca. The common horrors of the desert are despised by fanaticism, but the harassing depredations of the roving Arabs, who respect not the religion nor fear the sword of the pilgrims, almost exhaust the fidelity of the Moslems. On arriving at the precincts of the Holy Land, the devotees make a general ablution with water and sand, repeat a prayer naked, and clothe themselves with the Ihram or sacred habit, which consists only of two colourless woollen cloths, and sandals defending the soles of the feet, but leaving the rest bare. They utter a particular invocation, and advance to Mecca. Spiritual meditation is now to be their employment ; worldly occupations and pleasures are forbidden. The sacred black stone is ardently kissed, and these chaste salutations have made it of a muscular appearance, and the part uncovered by silver has lost nearly twelve lines of its thickness.

Mohammed, finding he could not conquer the ancient superstition of the Arabians for this stone, caused to be written thereon that Allah (God) was Achbar (that is Maximus.) The custom of dancing round this stone is still kept up by the Turks at Mecca, where the Theasol is performed annually round the Achbar.

When the pilgrims enter Mecca they must go directly to the temple, saluting it at entering with "Allah Achbar." They then proceed to the black stone, on which some say Abraham descended from his camel ; others, that here he threw dust on his head, &c. ; then with uplifted hands they again repeat "Allah Achbar," and if they do not incommode their companions they kiss the stone, or touch it with their hands, and rub their faces to it, or else they touch it with something held in the hand, or make a sign that they would willingly kiss it ; always saying "Allah Achbar."

Then going round the temple begin the procession called the Inafal kedum, or the procession of good luck, which must begin

from the right hand side of the gate (Irish Thecasol) ; they then proceed to the low wall which reaches no higher than the centre of the body ; then they go round seven times with short quick steps, shaking their shoulders in the first three circuits, in *manifestationem certaminis contrae associatores*, (i. e. Christians) ; in the four last circuits they proceed with a slow pace, and as often as they pass the black stone always salute it, and finish the procession by kissing and embracing it. This description could only be given by a Mussulman, or one, as in this case, who assumed the character of one ; for it is death for a Christian to be seen at their rites.

The Caaba is open three days. On the first and second, the men and women alternately offer up their devotions ; and on the third, the sheriff of Mecca, the chiefs of the tribes, and the illustrious strangers in the city wash and sweep the temple. The water, foul with the dirt of the Caaba, is eagerly caught and drank by the surrounding fanatics. The brooms of palm leaves are treasured as relics. The purification is completed by cutting off that part of the black cloth that surrounds the door and bottom of the building, and dividing it among the pilgrims. A visit to the neighbouring mountain of Arafat is the next part of the duty. This visit is called the feast of sacrifice, and can only be performed at a certain time (two months and ten days) after the fast of Ramadan. The best of supplications, say the traditions, is on this day, whether offered at Arafat or elsewhere. The afternoon prayer is repeated in the tents, and the pilgrims repair to the foot of the mountain to watch the setting of the sun. At the instant it disappears, the multitude leave the place, and with the utmost haste endeavour to reach a small chapel, called Mosdelifa, before the last moment of twilight, in order to repeat the prayer of the setting sun and the night prayer at the same time.

On the morning after the journey to Mount Arafat, the pilgrims go to Mina, near whose fountain the devil built himself a house. A few small stones, (an uneven number), which each of the pilgrims had collected the preceding evening at Mosdelifa, they cast at the house, not so much with a view to injure the building as to shew their detestation of its owner. Two pillars erected by or to the devil are likewise assailed. A sacrifice of a goat, a camel, or a cow, is then made, in commemoration of Abraham's obedience to the divine command by the intended sacrifice of his son. In the intervals between this religious rite and other ceremonies the pious Moslem turns to Mecca, kisses the sacred stone, and circumambulates the Caaba. The pilgrims stay three days in the valley of Mina, then return to Mecca, and speedily depart for their several countries.

Islamism, as well as Christianity, has its fanatics. This opprobrious title was, in the early days of Moslem history, applicable to all the followers of Mohammed ; but in these times, fanaticism supports not so much the religion itself, as

various deviations from it. Under the name of Sooffees, Fakirs, and Dervishes, the enthusiasts of Mohammedanism are spread from the Atlantic to the Ganges. The holy mendicants of the Turkish empire are divided into thirty-two sects. They pass their days and nights in prayer, fasting, and in every species of bodily pain and mortification. Ceremonies similar to incantations, violent dances, frightful gesticulations, repetitions of the name of Allah, for hours, nay days together, impress the vulgar with a sense of their spiritual superiority.

Dr. Clarke gives the following account of the *Dancing Dervishes*: As we entered the mosque, we observed twelve or fourteen Dervishes, walking slowly round before the superior, in a small space surrounded with rails, beneath the dome of the building. Several spectators were standing on the outside of the railing; and being, as usual, ordered to take off our shoes, we joined the party. Presently, the Dervishes, crossing their arms over their breasts, and with each of their hands grasping their shoulders, began obeisance to the superior, who stood with his back against the wall, facing the door of the mosque. Then each in succession, as he passed the superior, having fashioned his bow, began to turn round, first slowly, but afterwards with such velocity, that his long garments flying out in the rotatory motion, the whole party appeared spinning and turning like so many umbrellas upon their handles.

As they began, their hands were disengaged from their shoulders, and raised gradually above their heads. At length, as the velocity of the whirl increased, they were all seen with their arms extended horizontally, and their eyes closed, turning with inconceivable rapidity. The music, accompanied by voices, served to animate them; while a steady old fellow in a green pelisse, continued to walk among them with a fixed countenance, and expressing as much care and watchfulness, as if his life would expire with the slightest failure in the ceremony. This motion continued for the space of fifteen minutes. Suddenly, on a signal given by the directors of the dance, unobserved by the spectators, the Dervishes all stopped at the same instant, like the wheels of a machine; and, what is more extraordinary, all in a circle, with their faces invariably turned towards the centre, crossing their arms on their breasts, and grasping their shoulders, as before, bowing together, with the utmost regularity, at the same instant, almost to the ground.

After this they began to walk, as at first, each following the other within the railing, and passing the superior, as before. As soon as their obeisance had been made, they began to turn again. This second exhibition lasted as long as the first, and was similarly concluded. They then began to turn for the third time; and, as the dance lengthened, the music grew louder and more animating. Perspiration became evident on the faces of the Dervishes; the extended garments of some of them began to droop; and little accidents occurred, such as their striking against each other: they nevertheless persevered,



Alchamir's Tomb (or Wishing) prepared for printing.



Pilgrimage to and Ceremonies at Mecca.



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Mahometan Ablution, (or Washings) preparatory to Prayer.



Reed, Stiles & Co. sc.

Pilgrimages to and Ceremonies at Mecca.

until large drops of sweat, falling from their bodies upon the floor, such a degree of friction was thereby occasioned, that the noise of their feet rubbing the floor was heard by the spectators. Upon this the third and last signal was made to them to halt, and the dance ended.

Besides these dancing Dervishes there are some called howling Dervishes, who set up a constant howling of prayers, &c., sufficient to deafen the hearers, but which they pretend has something supernatural and even miraculous in it.

At present this religion prevails throughout the Turkish dominions in Europe, Asia, and Africa ; in the Barbary states, in the interior of Africa ; the eastern coast of Africa, and the island of Madagascar ; in Arabia ; the Persian states ; the Russian states of Little Tartary, Astrachan, Kazan, Kirghis, Kazaks, &c ; amongst the independent Tartars ; in a great part of Hindoostan ; many of the eastern islands, as Malaya, Sumatra, Java, &c. &c. There are also many Mohammedans in China and other countries.

CHAP. IV.

JUDAISM.

OF JUDAISM, OR THE RELIGION OF THE JEWS.

THE term *Jews* is the appropriate denomination of the descendants of Judah, which soon included under it the Benjamites, who joined themselves to the tribe of Judah, on the revolt of the other ten tribes from the house of David. After the Babylonish captivity, when many individuals of these ten tribes returned with the men of Judah and Benjamin to rebuild Jerusalem, the term Jews included them also, or rather was then extended to *all* the descendants of Israel who retained the Jewish religion, whether they belonged to the *two* or to the *ten* tribes : whether they returned into Judea or not. Hence, not only all the Israelites of future times have been called Jews, but all the descendants of Jacob are frequently so called by us at present, and we speak even of their original dispensation as the Jewish dispensation.

The expectation of the promised Messiah is the leading tenet of the religion of the modern Jews ; and in this they differ widely from Christians, who believe that the Messiah has already come, and that in Christ Jesus all the Jewish prophecies respecting him were accomplished. Infatuated with the idea of a temporal Messiah and deliverer, who is to subdue the world, and re-instate them in their own land, the Jews still wait for his appearance ; but they have not fixed either the place whence, or the time when, he is to come. Finding it difficult to evade the force of certain texts in Isaiah, &c. which speak of a suffering Messiah, some have had recourse to the idea of two Messiahs, who are to succeed each other ; Ben Joseph, of the tribe of Ephraim, in a state of humiliation and suffering ; and Ben David, of the tribe of Judah, in a state of glory, magnificence, and power. As to the character and mission of their Messiah, he is to be of the tribe of Judah, the lineal descendant of David, and called by his name, and to be endued with the spirit of prophecy ; and his especial mission is, to restore the dispersed sheep of Israel, plant them safely in their own land, subdue their enemies, and by that means bring the whole world to the knowledge of the one true God. The Jews say, that his coming and their restoration have not yet taken place, because they are still unworthy to be redeemed, and have not

repented, or have not yet received the full measure of their punishment. Yet, they insist that their redemption is not conditional, but will take place at the *appointed time*, though they should not repent ; that God will not redeem and restore them for any merit of their own, but for his name's sake, for the sake of the few righteous, and also in consideration of what they will be after their redemption, when they will all be good and righteous. They believe that Judea will be the seat of those wars which will precede their redemption ; and that, after due vengeance taken on the nations for the cruelties exercised on the people of God, during this long and deplorable captivity, they will terminate in the complete subjection of all nations to the power of the Messiah, and in the introduction of universal peace and happiness that shall never more be interrupted. Though they profess to know nothing of the abode, or present state, of the ten tribes, yet they believe that they are lost only in name, and shall be restored together with Judah and Benjamin : that all those Jews who have embraced Christianity or Mohammedanism, shall then return to the religion of their fathers ; and that their nation, thus restored and united, shall never again go into captivity, nor ever be in subjection to any power ; but that all the nations of the world shall thenceforward be subject to them. Judea will then again become fruitful ; Jerusalem “ will be built on its ancient ground-plot ; ” and the real descendants of the priests and Levites will be reinstated in their respective offices, though they may have been forced to apostatize. Then also will be restored the spirit of prophecy, the ark and cherubim, fire from heaven, &c., as formerly, in the tabernacle, in the wilderness, and in Solomon's temple. In fine, then will idolatry wholly cease in the earth, and all men will acknowledge the unity of God, and his kingdom, (Zech. xiv. 9.) Such are the expectations of the modern Jews, with respect to the Messiah and his kingdom, which they still avow to be not of a spiritual, but of a temporal nature,

The Jews are scattered over the face of the whole earth, wherever at least there can be found the least traffic of a profitable nature, connected with what are called civilized nations.

The early history of the Jews is to be found in the books of the Old Testament ; and the Pentateuch particularly should be consulted for a complete system of Judaism.

The religious tenets of the modern Jews are to be found in the celebrated confession of faith drawn up by Maimonides at the close of the eleventh century. It is as follows :

1. I believe with a true and perfect faith, that God is the Creator (whose name be blessed,) governor, and maker of all creatures ; and that he hath wrought all things, worketh, and shall work, forever.—2. I believe, with perfect faith, that the Creator (whose name be blessed) is one ; and that such an unity as is in him can be found in none other ; and that he alone hath been our God, is, and for ever shall be.—3. I believe, with a perfect faith, that the Creator (whose name be blessed) is not

corporeal, not to be comprehended with any bodily properties ; and that there is no bodily essence that can be likened unto him.—4. I believe, with a perfect faith, the Creator (whose name be blessed) to be the first and the last, that nothing was before him, and that he shall abide the last for ever.—5. I believe, with a perfect faith, that the Creator (whose name be blessed) is to be worshipped, and none else.—6. I believe, with a perfect faith, that all the words of the prophets are true.—7. I believe, with a perfect faith, that the prophecies of Moses our master, (may he rest in peace !) were true ; that he was the father and chief of all wise men that lived before him, or ever shall live after him.—8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him.)—9. I believe, with a perfect faith, that the same law is never to be changed, nor any other to be given us of God (whose name be blessed).—10. I believe, &c. that God (whose name be blessed) understandeth all the works and thoughts of men, as it is written in the prophets ; he fashioneth their hearts alike, he understandeth all their works.—11. I believe, &c. that God will recompense good to them that keep his commandments, and will punish them who transgress them.—12. I believe, &c. that the Messiah is yet to come ; and although he retard his coming, yet I will wait for him till he come.—13. I believe, &c. that the dead shall be restored to life, when it shall seem fit unto God, the Creator (whose name be blessed, and memory celebrated world without end. Amen.)

But the great and distinguishing doctrine of the Jews, like that of Mohammedans, is that there is but ONE God.

Every intelligent Jew the author has hitherto met with utterly disclaims any notion of a trinity of persons in the Godhead ; and many of them have asserted that this doctrine is the greatest bar to the conversion of the Jews to the Christian faith. The chief, however, of the conversions that have as yet taken place amongst the Jews, have been from the unitarianism of the ancient Jewish doctrine to the trinitarianism of modern Christians.

Although the modern rabbis denounce the most dreadful anathemas against all who presume to calculate the time of the Messiah's appearance, the expectation of this great event is a leading tenet of their faith. Numbers of them are still buoyant with expectations of a temporal monarch, who shall lead them in triumph to their native land, as they deem Palestine to be.

The Jews believe that two great ends are to be effected by the resurrection, the one particular, and the other general.

“ The first great end, which I call a particular one, as it is for the Jewish nation only, is to effect, that those who have been persecuted and slain, during this long and dreadful captivity, for adhering to the true faith, may enjoy the salvation of the Lord, according to what the prophet says, (Isaiah xxvi. 19, and lxvi. 10.) The second great end, which I call a gen-



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Jewish Ceremony of Marriage.

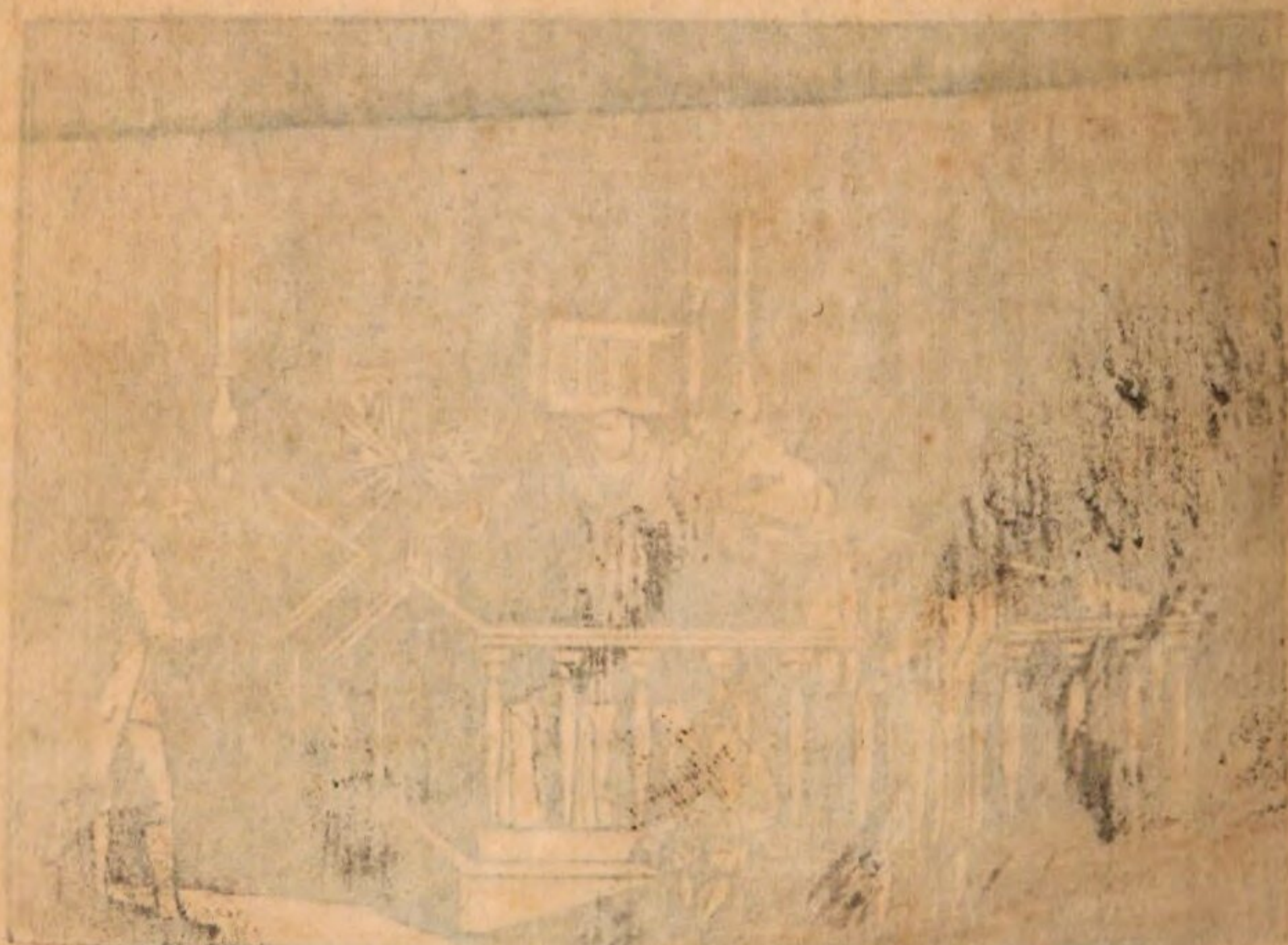


Jewish Method of exhibiting the Law.



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Joseph's Dream of the Night.



Joseph's Dream of the Night.

eral one, because it affects all mankind, whether Jews, Gentiles, or Christians, is to bring all nations to the knowledge of the true God, and to effect, that the firm belief of his unity may be so unalterably fixed in their hearts, as that they may attain the end for which they were created, to honour and glorify God, as the prophet observes, Isaiah xliiii. 7."

Several other doctrines are maintained by the Jews, which are not contained in the thirteen articles already given. The rabbis acknowledged, that there is in man a fund of corruption; and the Talmud speaks of original sin thus: "We ought not to be surprised that the sin of Adam and Eve was so deeply engraven, and that it was sealed as it were with the king's signet, that it might be thereby transmitted to all their posterity; it was because all things were finished the day that Adam was created, and he was the perfection and consummation of the world, so that when he sinned, all the world sinned with him. We partake of his sin, and share in the punishment of it, but not in the sins of his descendants."

The rabbis teach, that the evils in which men were involved by sin will be removed by the Messiah. They do not, however, entertain the idea that this illustrious personage will make an *atonement* for sin; this they suppose is done by the fulfilling of the law and circumcision. They pray God to remember unto them the merits of their ancestors, Abraham, Isaac, Jacob, and Moses.

The Jews maintain, that the souls of the righteous enjoy the beatific vision of God in Paradise, and that the souls of the wicked are tormented in hell with fire and other punishments. They suppose, that the sufferings of the most atrocious criminals are of eternal duration, while others remain only for a limited time in purgatory, which does not differ from hell with respect to the place, but to the duration. They pray for the souls of the dead, and imagine that many are delivered from purgatory on the great day of expiation.

They suppose that no Jew, unless guilty of heresy, or certain crimes specified by the rabbis, shall continue in purgatory above a year; and that there are but few who suffer eternal punishment. Maimonides, Abarbanel, and other celebrated Jewish writers, maintain the annihilation of the wicked. Others suppose, that the sufferings of hell have the power of purifying souls and expiating sin.

It appears from authentic accounts, that many Jews at the present day have imbibed the principles of infidelity, and no longer receive the writings of the Old Testament as divinely inspired, or expect the coming of the Messiah.

The accusation of infidelity is confirmed by a distinguished Jewish writer, David Levi, who complains, that there are two different parties in the nation who slight the prophecies which speak of their future restoration, and ridicule the idea of a Messiah coming to redeem them. The one consists of such as call themselves philosophers, enlightened men, who, says he,

“are perfect deists, not believing a syllable of revelation, and not ascribing our sufferings to the immediate providence of God, but to a concatenation of causes in a political light.” The other party are such, as either through the length of the captivity, or the easy circumstances that they are in, and the splendid and voluptuous manner in which they live, neither look for nor desire a restoration.

The Jews, since the destruction of their temple, have not offered any sacrifices ; and several religious rites, which were enjoined upon their ancestors, cannot be observed by the nation in modern times, on account of their being local, and confined to the promised land.

The modern Jews, however, still adhere as closely to the Mosaic dispensation as their dispersed condition will permit them. Their religious worship consists chiefly in reading the law and prophecies in their synagogues, together with a variety of prayers. As formerly, while they enjoyed an established religion, they still have liturgies, in which are all the prescribed forms of their synagogue worship ; “and those who have not time to go to the synagogue must say their prayers at home three times every day, i. e. in the morning, in the afternoon, and at night.” They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. It is a rule among them that no day must be passed without reading a portion of the law at home, nor any affair undertaken till they have implored the divine blessing. They are strictly prohibited from all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats forbidden by the Levitical law ; for which reason, whatever they eat must be dressed by those of their own nation, in a manner peculiar to themselves.

At the east end of every synagogue is an ark, or press, in commemoration of the ark of the covenant, which was in the temple. Here the Pentateuch is deposited, written on a volume or roll of parchment with the utmost exactness, and wrapped up in silk curiously embroidered. When the Jews say their prayers in the morning they put on a talith or vail over their other clothes, and a robe with fringes at the four corners, with tassels, called Tzitzith ; and also the tephilin or phylacteries. “It is an article of faith among us,” says David Levi, “that every Jew must every morning, during the time of reading the Shema, and saying the nineteen prayers, at least, have on the phylacteries, because it is a sign of our acknowledging the Almighty to be the Creator of all things, and that he has power to do as he pleases ; and therefore on the sabbath, and other festivals, we do not put on the phylacteries, because the duly observing of them is a sufficient sign of itself, as expressed in Exodus xxxi. 12.”

In the synagogue worship, the cohen or priest leads the devotional exercises by chaunting prayers ; but laymen are ad-

mitted to read the book of the law to the people ; the precedence is, however, given to the priest. After prayers the rabbis frequently deliver a sermon.

The Jews venerate the sabbath above all other festivals, and observe it with the utmost strictness on account of its being enjoined in various parts of Scripture, particularly in the decalogue. On this day they are forbidden to kindle or extinguish any fire ; the food is, therefore, prepared on Friday. They are also prohibited from discoursing on any kind of business, from carrying any burden, from riding on horseback, in a carriage, going by water, or walking above a mile from the city or place where they reside, or playing upon any musical instrument. Vocal music is very common in their synagogues, but instrumental music is seldom used ; yet not because it is deemed improper, for the synagogue in Prague had an organ ; but because it cannot be performed on the sabbath or holidays. They are likewise forbidden to inter their dead, or mourn, or fast on the sabbath ; but are sometimes permitted to circumcise a child, because that ceremony must be performed exactly on the eighth day.

The sabbath begins on Friday, an hour before sun-set, both summer and winter, for they suppose the day commences from the preceding evening, according to Genesis i. 5, and " the evening and the morning were the first day." As soon as the time arrives they leave all manner of work, and, having cleansed and decorated themselves in honour of the holy day, repair to the evening service. The women are bound to light a lamp with seven cotton wicks, in remembrance of the days of the week, saying, " Blessed art thou, O Lord, our God ! King of the Universe, who has sanctified us with his commandments, and commanded us to light the lamp of the sabbath." The reason why this ceremony is invariably assigned to the women is, that as their original mother, by her crime in eating the forbidden fruit, first extinguished the lamp of righteousness, they are to make an atonement for that sin by rekindling it, in lighting the lamp of the sabbath.

They then spread a clean cloth upon their table, and set two loaves of bread upon it, baked on Friday, and covered with a napkin, in memory of the manna which fell, with dew under and above it, yet descended not (for on the Friday they had a double portion) on the sabbath. When they are placed at table the master of the family takes a cup of wine, repeating the three first verses in the 2d chapter of Genesis, and after giving God thanks, and enjoining them to observe the sabbath, he blesses the wine, drinks, and gives some to the rest of the family. He then blesses and distributes the bread. They repeat the usual grace after supper, with the addition of making mention of the sabbath.

In the morning they repair to the synagogue later than usual on the week days, where, after the accustomed prayers, besides others which are appropriate to the day, they read a lesson

from the law, and afterwards a corresponding portion from the prophets. When the reading is concluded, they pray for the peace and prosperity of the government under which they live, in observance of the direction in Jeremiah xxix. 7. Then the law is put into the ark. They then pray that God would be pleased to deliver them from captivity, and bring them to the holy land, where they should be able to perform the offerings of the sabbath according to the law. After some other prayers the morning service is concluded.

The religious rites observed at dinner are similar to those used at supper. They frequently have sermons either in the morning or afternoon, the subject of which is taken from the lesson read that day in the Pentateuch. They make three meals on the sabbath, one on Friday evening and two the next day, in honour of the festival. On this holy day they beseech God to be merciful, and grant them an inheritance in that day which is all sabbath and eternal rest; meaning the kingdom of the Messiah; for they suppose that the world is to continue six thousand years, (according to the six days of the creation) and the seventh to be that of the Messiah. It is that which is here alluded to, as being the day which is all an entire sabbath. In the evening, as soon as the stars appear, they suppose the sabbath is ended, and that it is lawful to do any work after they have attended the evening prayers at the synagogue.

The Jewish year is either civil, or ecclesiastical. The civil year commences in the month Tishri, or September. The Jews have a tradition that the world was created on the first day of this month, and from this epoch they compute the age of the world, and make use of this date in all their civil acts. The ecclesiastical year commences about the vernal equinox, in the month Nisan, which answers to part of March and April. All the religious rites and ceremonies are regulated by the ecclesiastical year. The Jews call the seventh month of the civil, the first of the ecclesiastical year, because at the departure of the children of Israel from Egypt, it is enjoined, that "this month shall be unto them the beginning of months, and the first month in the year."—Exodus xii. 2. On the first of every month they celebrate the feast of the new moon, praying God to restore them to the holy city, and erect the temple at Jerusalem, where they could render the offering for the feast according to the law. Numbers xxviii. 11.

On the fourteenth day of the month Nisan, the celebration of the passover commences, and immediately after the feast of unleavened bread: the whole includes eight days. On the evening preceding the festival, the first born of every family observes a fast, in remembrance of God's mercy in protecting the nation. During the whole of the feast the Jews are obliged to eat only unleavened bread, and refrain from servile labour. They begin the passover with carefully searching the house, and removing every thing which has had leaven in it. The two first and two last days are kept as strictly as the sabbath,

only they permit fires to be kindled, and prepare food. As they cannot now offer the paschal sacrifice, the passover cakes are placed on the table with some bitter herbs, and they eat a piece of unleavened bread instead of the paschal lamb. The festival concludes with psalms and thanksgiving to God for their great deliverance, and petitions that he would put a period to their captivity, and bring them to Jerusalem.

The feast of Pentacost commences seven weeks after the passover, hence it is called the feast of weeks. At present this festival is observed two days, during which time all servile labour is prohibited.

The feast of trumpets is observed on the first and second of Tishri, or September, the seventh of the ecclesiastical and first of the civil year; hence the first of this month is called new year's day. They then pray for the protection of the government under which they reside, and blow the trumpet, which is made of a ram's horn, saying, "Blessed be thou, O Lord, our God! King of the Universe, who has sanctified us with his commandments, and commanded us to hear the sound of the trumpet." After this ceremony, they repeat with a loud voice the following verse, "Happy are the people who hear the joyful sound; they shall walk, O Lord, in the light of thy countenance."

On the morning of the second day they repair to the synagogue, and repeat nearly the same prayers as on the preceding day. They then read the 22d chapter of Genesis, which gives an account of Abraham's offering his son Isaac, and God's blessing him and his seed for ever. For, according to their received tradition, that great event took place on that day. They, therefore, beseech the Almighty through the merits of this memorable event to bless them. After reading the law and prophets, they blow the trumpet, and pray as usual, that God would gather them from their dispersion, and conduct them to Jerusalem.

The feast of tabernacles is observed on the fifteenth of the month Tishri, and lasts nine days. Each person at the commencement of the festival erects an arbour, which is covered with green boughs, and decked with a variety of ornaments, in remembrance of their miraculous preservation in the wilderness. The two first and two last days are kept with great solemnity, but the intermediate time is not observed with equal strictness. On the first day they take branches of palm, myrtle, willow, and citron bound together, and go round the altar, or pulpit, singing psalms, because formerly they used to perform this ceremony in the temple.

The Jews chiefly reside in their respective tabernacles during the feast, both night and day, if the weather will permit. At every meal, during seven days, they are obliged to repeat the following grace: "Blessed art thou, O Lord, our God! King of the Universe, who has sanctified us with his commandments, and commanded us to dwell in tabernacles." During

the feast they beseech the Lord to be merciful, and erect for them the tabernacle of David which is fallen ; and portions of the law and prophets are read in their synagogues.

On the seventh day of the festival, they take seven of the laws from out of the ark and carry them to the altar, and those who are possessed of the palm branch, &c., with the reader at their head, go seven times round the altar, in remembrance of the sabbatical years, singing the 29th Psalm. On the evening of this day the feast of solemn assembly commences, which being a time of rejoicing, they assemble and entertain their friends ; but are strictly enjoined not to do any servile labour. They read passages from the law and prophets, and entreat the Lord to be propitious to them, and deliver them from captivity. On the ninth day they repeat several prayers in honour of the law, and bless God for his mercy and goodness in giving it to them by his servant Moses, and read that part of Scripture which makes mention of his death. After going to the synagogue in the evening, and saying the usual prayers, the festival is concluded.

On the fourteenth of Adar, or March, the Jews celebrate the feast of Purim, in commemoration of their deliverance from the destruction designed by Haman. This festival is observed two days, and derives its name from Esther ix. " Therefore they called these days Purim." Previous to the feast, a solemn fast is observed in remembrance of Esther's fasting. The whole book of Esther, written on parchment, is repeatedly read during the feast ; and as often as the name of Haman is mentioned, it is customary for the children (who have little wooden hammers) to knock against the wall, as a memorial that they should endeavour to destroy the race of Amelek. Part of the first day is spent in feasting and rejoicing, sending presents to each other, giving liberally to the poor, in visiting their friends, and entertaining them by all kinds of diversions.

The Jews, at the present day, observe many festivals which are not appointed by Moses. In particular they celebrate the dedication of the altar, which was instituted by the Maccabees, in remembrance of the victory they obtained over Antiochus Epiphanus. This tyrant, having profaned the temple, reduced them to the necessity of cleansing and dedicating it anew. The festival is observed in a splendid manner, and lasts eight days ; and is appointed to be kept by lighting lamps. The reason they assign for this ceremony is, that, after they had purified and dedicated the temple, there was only enough of pure oil left to burn one night, which miraculously lasted eight nights, till they were able to obtain a fresh supply.

The great day of expiation is observed by the Jews, though they have no high priest to officiate, nor temple wherein to offer the sacrifice. Before the fast commences, they think it a duty incumbent upon them to ask pardon of those they have offended : to make restitution to those whom they have defrauded of any property ; to forgive those who have offended

them; and, in short, to do every thing which may serve to evince the sincerity of their repentance. This great fast is observed on the tenth day of the month Tishri, or September. In the preceding evening they repair to the synagogue, where they remain saying prayers upwards of three hours: and when they return from the synagogue they may not taste any kind of sustenance, and are even prohibited from taking one drop of water. They are also forbidden to do any kind of labour, even to kindle a fire, and observe this day as strictly as the sabbath.

At six in the morning they attend the synagogue, and offer those prayers and supplications for the pardon of their sins, which are peculiar to the occasion. In the course of the service various portions of scripture are read, particularly part of Leviticus xxvi., Numbers xxix., and Isaiah lvii. They mention in their prayers the additional sacrifice of the day, and entreat God to rebuild their sanctuary, to gather their dispersions among the Gentiles, and conduct them to Jerusalem, where they may offer the sacrifice of atonement agreeably to the Mosaic law. In the afternoon service, besides portions from the law and prophets, the greatest part of the book of Jonah is read in the synagogues. They beseech God to be propitious, and forgive their sins. The fast continues from morning to night, for upwards of twelve hours, without intermission.

In Awb, which answers to July or August, in the fifth month of the ecclesiastical year, the Jews observe a strict fast, occasioned by the destruction of the first temple by Nebuchadnezzar. On this day also the second temple was burnt by the Romans. During this fast they not only abstain from all food, but do not even taste a drop of water. In the evening they go to the synagogue, and, after their usual prayers, the book of Jeremiah is read in a low mournful voice. In the morning they attend the synagogue early, and read a portion of the law, and part of the 8th and 9th chapters of Jeremiah. They go to the synagogue again in the afternoon, and read passages from the law and the prophets suitable to the occasion. All their prayers on this day tend to remind them of their captivity, and the destruction of their temple, which deprived them of offering the daily sacrifice by which an atonement was made for their sins.

The *marriages* of the Jews are always celebrated with great pomp and ceremony. In London they are usually celebrated at some of the principal taverns or coffee-houses. The author, two or three years ago, attended at the wedding of a Jewish friend's daughter at the City of London tavern: the ceremony itself was solemn and imposing, and the company extremely numerous and respectable. After some time spent in an anti-room, where sat the intended bride and bridegroom, receiving the compliments and caresses of their particular friends, and during which the truly venerable and presiding rabbi of the German Jews in London, Dr. Solomon Hirschel, assisted by others, at intervals, but apparently without order, uttered some

prayers, or repeated some texts of Scripture, and the necessary marriage articles were signed by the parents of the young couple, we were ushered into the large room of that very elegant tavern. In the midst of the room, a portion was marked out by a thick red cord fastened to four posts. In the centre of this stood the presiding rabbi and his assistants, or readers, under a rich canopy of crimson velvet, supported by four gentlemen, who held long poles to which it was fastened at the four corners.

At length, after some preliminaries, the bridegroom was solemnly led into the room by his friends, and placed under the canopy. Then followed, in a slow and lingering step, supported by her mother, and other friends, and covered almost from head to foot with a rich muslin white veil, the bride, who was directed to take her stand by the side of her intended husband. The marriage service now commenced, consisting of words nearly similar to those used among Christians. A small glass of wine was given to the bridegroom, and another to the bride. They each drank a small portion. After this an empty wine glass was held up by one of the persons employed in the ceremony ; and certain words implying a vow of constancy being uttered, the glass was cast upon the floor, trod upon, and broken to pieces ; by which was meant to be conveyed a wish, that till those pieces should be reunited, the marriage between the parties might never be dissolved.

The whole company then retired to another room : ceremonies and caresses in abundance followed ; a most costly dinner was provided for a numerous retinue of ladies and gentlemen, and the evening with sacred vocal music, religious invocations, &c. &c.

The rite of *circumcision* is invariably practised ; and it is a season of great joy and merriment.

Their manner of solemnly *exposing* or *exhibiting the law* to the people, who, it may be observed, do not perform their public worship uncovered, after the manner of most Christian churches, will be sufficiently elucidated by the accompanying cut of that ceremony.

TABULAR APPENDIX

TO

PART FIRST.

A SKETCH

OF THE

PRESENT STATE OF THE WORLD,

AS TO

Religion, Population, Religious Toleration,
Government, &c.

BY THOMAS WILLIAMS.

NOTE—In the following Table—The Religious Denominations Established or Tolerated in each Country, (the former printed in *Italics*,) is inserted on the left hand page—The Present State of Religion in each of those Countries is inserted on the right hand page directly opposite.

Religious Denominations established or tolerated.

EUROPE.

ENGLAND and WALES.

Church of England, or Episcopalians, with a general toleration of all sects of Dissenters in Religious worship ; but which however are restrained, by the Corporation and Test Acts, from certain offices of trust and honour.

It is difficult to estimate the number of dissenters in this country. The Arminian Methodist (including the new Connexion) amount to more than 180,000 in Society, besides occasional hearers. The Calvinistic Methodists are probably equally numerous with the Arminian ; and the Independents, Baptists, and Presbyterians, with a few other sects, may be reckoned equal to both classes of Methodists. The Roman Catholics are estimated at nearly 100,000 ; and the Friends are very numerous ; so that the whole body of Dissenters must certainly exceed a million, and make about one tenth of the population. All who are not Dissenters are generally considered Members of the Establishment ; but if we farther deduct all who make no profession of Religion, and who attend to no forms of worship, the number of real Churchmen must be still considerably reduced. For a man who neither believes the articles, nor attends the worship of the establishment, has no more right to be called a Churchman than a Mahomedan or a Chinese. Population 11,000,000. Government, limited monarchy.

SCOTLAND and the adjacent Isles.

The *Scotch Kirk, or Presbyterians* ; the Protestant Dissenters from which are called Seceders, and are divided into Burghers, Anti-burghers, and the Relief Kirk, &c. It is remarkable that Episcopalians also, by crossing the Tweed become Dissenters. Population 2,000,000. Government, limited monarchy.

IRELAND.

Church of England, with the like toleration as in England ; and the like disabilities as to the Catholics, who form (says Mr. Butler) ' two thirds of the population of Ireland.'

Present State of Religion, &c.

EUROPE.

ENGLAND and WALES.

Among the circumstances favourable to vital Religion in this country may be reckoned the following: 1. The Institution of Bible Societies, and particularly that great engine of benevolence 'The British and Foreign Bible Society,' which in ten years, has been the mean, in whole or in part, at home and abroad, of printing and distributing 1,148,850 bibles and testaments. With this parent society are connected more than 400 Auxiliary and Branch Societies, in the British dominions only.

2. The general establishment of Free Schools for the Education of the poor: as 1. Sunday Schools for children employed in manufactories and manual labour. 2. Daily Schools either for Children of the Church of England, as Dr. Bell's; or for all denominations, as those of the British and Foreign School Society, whose influence promises to be as extensive as that of the Bible Society. 3. Schools for Adults, whose education has been neglected till they came to years of maturity.

3. Village preaching, by which the gospel is spreading in all the obscure and distant parts of the Kingdom, where it had not usually been heard.

4. Societies for Foreign Missions, which now exist in almost every denomination of Christians, and extend to every quarter of the world.

5. Benevolent Institutions, adapted to meet and to relieve almost every species of human misery; and these supported in times and circumstances which bear very hard upon the class of persons by whom they are chiefly maintained.

In *Wales*, it may be added, the children of the poor have derived great advantage from Circulating Schools, which remain for a certain time to teach the children of a particular district, and then remove to instruct another.

SCOTLAND

Partakes in all that has been said of England; and has been particularly benefited by the institution of Sabbath Schools, which have been introduced into many parts of the country with great success.

IRELAND

Is certainly far behind England in mental culture, and has been kept back by priestcraft and superstition. Now, however, the

Religious Denominations, &c.

The Wesleyan Methodists have in their Societies above 29,000 (besides occasional hearers;) there is also a considerable number of Presbyterians (especially in the North) and other protestant dissenters; so that the established Religion can hardly claim more than one fourth of the population. Population 5,000,000. Government, limited monarchy.

HOLLAND and the Netherlands.

The *Reformed Church*, or Calvinism, is the Established Religion of Holland, with a general toleration to all other sects; but though Calvinism must be considered as the Established Religion, a great part of the people are Arminians, under the forms and discipline of Calvin, as is also the case in Scotland. The Netherlands are generally Catholics, with a limited toleration to all other sects; but being now brought under the same government as Holland, will probably much increase the Protestant interest. Population 7,000,000. Government, limited monarchy.

DENMARK and its Islands.

Lutherans, Calvinists, and Catholics; the latter with Menonites (or Baptists) exist under some restraints and disabilities. Population, 3,000,000. Government, absolute monarchy.

SWEDEN, Norway, and their dependencies.

Lutherans, Calvinists, Catholics, and Swedenborgians (or New Jerusalem Church) which are in Sweden numerous and respectable. The Catholics are under some restraints as to the Publicity of the Religious ceremonies. The recent union between Norway and Sweden will make no alteration in the state of Religion, as they were both Protestant kingdoms. Population 4,000,000. The government of Sweden is a limited monarchy—of Norway monarchical.

PRUSSIA.

Lutherans, Calvinists, and Catholics, with a free toleration to others; which may partly be attributed to the infidel prin-

Present State of Religion, &c.

various denominations of Protestants are vying with each other in the propagation of evangelical doctrine through the country. The Sunday School, Hibernian, and other societies are displaying great zeal in teaching the rising generation to read the bible, not only in English, but in the Irish language, where the former is not understood.

HOLLAND.

Before the French Invasion of Holland, there were reckoned 1579 Ministers in the Establishment, 90 of the Walloon Church, [or Protestant Church of the United Netherlands] 800 Catholics, 53 Lutherans, 43 Arminians, and 312 Baptists. The French introduced their infidel philosophy, but it was not adapted to the people, who are generally grave and steady. There are also many pious Christians, who have not only contributed freely of their property to the cause of religion; but several of the most useful Missionaries in Africa have been from that country, as Vanderkemp, Kicherer, &c.

DENMARK.

The Danes have formerly taken an active part in Missions to the Heathen, and have particularly countenanced the United Brethren in Greenland, and in the West-India Islands. They had also the honour to patronize and foster the Baptist Mission at Serampore, when discountenanced by our East India Company. The King, it is said, has expressed a great desire for the instruction of his subjects, and the British system of Education is intended to be introduced. The Scriptures have been printed at Copenhagen in the Icelandic Dialect, for the use of Iceland.

SWEDEN.

A Bible Society has been formed at Stockholm, which has co-operated with that in London, in printing the Scriptures in the Swedish language and that of Lapland. The Stockholm Society is also active in the circulation of Religious Tracts in those languages. A Bible Society has been also formed at Abo in Finland, by the aid of the London Society, for the printing of the Finnish Scriptures, to which the present Emperor of Russia has contributed 5000 rix-dollars.

PRUSSIA.

Berlin is famous for an excellent Seminary for the Education of Protestant Ministers; and several Missionaries to the hea-

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ciples of Frederic the Great, and partly to the influence of Protestant principles in the country. Population 8,000,000 Government, hereditary monarchy.

SAXONY

Is to be divided, which will give nearly a million of subjects to Prussia (included above) and leave about 1,200,000 subjects under the old government. The inhabitants are chiefly Lutherans or Calvinists. Population 1,000,000. Government, monarchical.

POLAND.

Catholics, with toleration to Protestants under certain disabilities. The Lutherans are governed by a consistory, and the Calvinists by a Principal and three Seniors. This state is about being again formed into a distinct government, under the protection of Russia. Transylvania in 1787 contained 28,700 Socinians usually called the Polish Brethren. Population 6,000,000. Government, a constitutional monarchy, vested in a viceroy, who is appointed by the Emperor of Russia; with a Senate of thirty members; and a diet of 77 deputies.

AUSTRIA, Hungary, and Bohemia.

The Established Religion of this great Empire was the *Catholic*, but from the intermixture of Protestant states, contains a considerable number of Lutherans, Calvinists and other Protestants of all denominations; and, by the new Constitution, there is to be a perfect equality of rights and privileges among the Roman Catholic, Lutheran, and Calvinistic churches. In Hungary it was calculated in 1787, that the Catholics and Protestants were nearly equal: besides which, this kingdom was stated to contain 223,000 Jews, 50,000 Gypsies, and a great number of Greek Christians. Population 20,000,000. Government, monarchical, nearly absolute.

SWITZERLAND, Piedmont, &c.

Switzerland is divided into 22 Cantons: those of Berne, Zurich, &c. are Calvinists; Uri, Schweitz, &c. Catholic; some are composed of both Religions, and the French introduced a considerable portion of infidelity. The Vallais, or inhabitants of the Vallies of Piedmont, were formerly called Waldenses, of which, there are still some remains; but a great part of the

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then have been furnished from that quarter to different Societies in England. A Bible Society was formed at Berlin in 1806, to which the King himself was both a contributor and patron.

SAXONY.

Little is known of the religious state of Saxony, which has been wholly occupied with political events ; but we should hope to find in the native country of Luther a considerable number of true Protestants.

POLAND.

The plan of a Bible Society for this country is just formed under the auspices of the Emperor Alexander.

AUSTRIA.

The establishment of Bible and Missionary Societies in various parts of Germany must greatly subserve the cause of Christianity. On its being represented to the British and Foreign Bible Society, in London, that there were upwards of a million of Protestants in Hungary, who were in great want of Bibles, and too poor to purchase them, 500*l.* was given for the formation of a Society in that country, for printing and circulating the Scriptures in the Hungarian and Slavonian dialects, which has been effected. Bible Societies have also been lately formed at Dresden and Hanover. The United Brethren have spread a sweet savour of Evangelical Religion throughout Bohemia, Moravia, and various other parts of Germany, from whence also they have sent Missionaries to the remotest parts of the earth.

SWITZERLAND.

The Canton of *Basle* has of late been remarkable for activity in promoting the circulation of the Scriptures, and the cause of Missions, so long as they had any means left them. The modern *Waldenses*, which are a simple and pious people, are divided into 13 parishes with each a minister ; they had former-

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people were driven by a long and cruel persecution within the pale of the Roman Church, in which they still continue. Population 4,000,000. Government—each Canton is an independent republic, but the whole are united in a confederacy, governed by a general diet. In some of the cantons the government is democratic, but in most of them it is obligarchic with few limits.—The government of Piedmont is monarchical.

FRANCE.

Catholics, with free toleration to Protestants, who are very numerous in the South of France, but with a great number of Infidels throughout the country. Jews, and all other denominations, are likewise tolerated. Population, 24,000,000. Government, limited monarchy.

SPAIN AND PORTUGAL.

Catholics, without Toleration to any other Denomination.—The late Cortes shewed a disposition to enlighten the people, and tolerate Protestants ; but Ferdinand VII. since his return has re-established the order of Jesuits, and the Inquisition ; and liberal men have been made the objects of persecution.—The Catholic Clergy in Spain are estimated at 200,000, and in Portugal but little less. In Portugal the same bigotry and superstition prevails, but the assistance they have received from the English inclines them to somewhat more liberality ; and English Protestants may live unmolested, though not beloved. Population, 13,000,000. The Government of Spain is a limited Hereditary Monarchy, the power of making laws is fixed in the Cortes jointly with the King—The Government of Portugal is Monarchical, with a Cortes like that of Spain.

ITALY, including Naples, and Sicily, Sardinia, &c.

Rome is the Metropolis of the *Catholic* Church, and the Popedom. No toleration to Protestants can be expected here, though the Pope shews some peculiar civilities to the English nation, for which he has certainly abundant Reason : but he has complained of a protestant church being allowed at Venice. There are 9 or 10,000 Jews resident in Rome and its vicinity.

The inhabitants of Naples and Sicily (about six millions) are also *Catholics* ; but being under the government of Murat (formerly one of Bonaparte's generals) a degree of Toleration prevails, especially Naples, which is favourable to the intro-

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ly 15 great schools, 90 smaller, and two Latin schools. Both the ministers and schools subsisted in great measure by charitable assistance from Holland, Switzerland, and even England : but the events of the late war have reduced them to much wretchedness and misery.

FRANCE.

In the South of France the Gospel is heard with eagerness, and Evangelical Ministers from other countries are received with open arms ; the fullest liberty of conscience is allowed, and there is an University for the education of the protestant clergy. Mr. Martin, a young minister from Bourdeaux, is now in England for the express purpose of learning the new system of Education, with a view to introduce it into his native country.

SPAIN.

The introduction of an English army into these countries had a tendency to weaken the prejudices of the people against Protestants as heretics, though there is little to recommend true religion in the general morals of soldiers. Some of the late Cortes were also favourable to a reformation of religion, and of the priests, which has been lately given as the true reason of their being so obnoxious to the present Government, which is certainly under the influence of the church.

ITALY.

A protestant congregation has been lately formed at Naples ; the government has granted them one of the unoccupied Churches for their worship, and there seems a great disposition to listen to evangelical preaching. It is said also, that the Pope has complained of the Protestant worship being tolerated at Venice.

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duction of the Gospel. In 1782 there were counted in Naples above 45,525 priests, 24,694 monks, 20,793 nuns; but the next year a decree passed to dissolve 466 convents, which must have greatly lessened them. Population, 15,000,000. Government, Monarchical.

TURKEY in Europe, with the Isles of the Archipelago.

The Empire is *Makometan*, and Toleration is purchased by the payment of a capitation Tax. Of Christians, those of the Greek Church are far the most numerous, and are in some parts (as in Moldavia and Wallachia) admitted to places of trust and honour. The Greeks, in general, are subject to the Patriarch of Constantinople in ecclesiastical matters; but there are some Armenians, Copts, Nestorians, &c. The Jews are very numerous, and subject to a chief of their own nation. Government, Despotic. Population, 8,000,000.

RUSSIA in Europe.

The *Greek Church* is the establishment in this country, with a free Toleration to Raskolniks, or Dissenters, as well as to Catholics, Protestants, and Jews.

The Church is governed, not by the patriarch of Constantinople, as formerly; but by a grand national council of Ecclesiastics, in which the Emperor has a layman of high rank as his representative. The church service is performed in the old Slavonian language.—[Pinkerton] Population, 33,000,000. Government, a Constitutional Monarchy.

ASIA.

RUSSIA in Asia, including Siberia, Kamschatka, &c.

The *Greek Church* is the established Religion in all the civilized provinces; but with a general toleration throughout this vast empire. A great part of the Inhabitants of the Desert are Pagan Tartars of the Samman Religion. Some attach great importance to the form of their whiskers; and the Altaians are so fond of military show, that they dress up their Idol Deity in the uniform of an officer of dragoons. The Kamschatkans have been converted to the Greek Religion by a ten years exemption from all taxes! Population, 3,000,000. Government, Monarchical.

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TURKEY.

It is hoped among the Greek, as well as Protestant Christians, thinly scattered over this empire, may be found the seed of a future Christian Church, whenever it may please God to open a door for the Gospel to enter this country.

RUSSIA.

The emperor's patronage of Bible Societies in Petersburg, Moscow, &c. cannot but have a favourable aspect to the cause of true Religion. Mr. Pinkerton, who has visited this country, gives a pleasing account of the orthodoxy of the Greek Church, as to the main points of the Christian Religion, and mentions several denominations of Raskolniks (or Dissenters) who discover much of the life and power of Religion.

ASIA.

RUSSIA in Asia.

The United Brethren have long had a Missionary establishment at Sarepta, and the Russian Government encouraged protestant settlements on the banks of the Wolga. Some years since the Edinburgh Missionary Society also attempted a Mission at Karass near Astrachan: but all were broken up (at least for the present) by the calamitous effects of the late war. The missionaries of both settlements have, however, in the mean time been usefully and honorably employed in translating the New Testament, the one (whose work is already in circulation,) into the Turkish language, and the other into that of the Kalmuck Tartars, many of whom have embraced Christianity in the Greek Church. A Mission is also in contemplation to the Mongul, and Manjur Tartars, who reside in that part of Siberia which borders on the Chinese Empire.

Bible Societies have been formed, not only at Petersburg and Moscow under royal patronage, but in the provinces of Esthonia and Livonia, for the express purpose of printing the New Testament and religious tracts in those dialects.

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TURKEY in Asia.

Mahometans occupy Palestine, or the holy land, Syria, Mesopotamia, and other countries, the scene of Scripture history : but there are also many Jews and Christians, of various denominations, who are indulged, by paying for it, with living under the ecclesiastical government of the respective patriarchs, whether of Jerusalem or Antioch, Alexandria or Constantinople. The same may be said of the Nestorians, Armenians, and other reputed Sectaries. Population, 10,000,000. Government, Monarchical, and irregular, void of Liberty.

ARABIA.

Mahometans, Sabeans, and Wahabees. Population, 8 millions. Government—Each inland tribe is under the government of petty princes, (or Sheiks.) They have no other laws than those found in the Koran.

PERSIA.

Mahometans of the sect of Ali (who differ from the Turks as to the true successor of Mahomet ;) also Sufis and Gauris, or Guebres, the disciples of Zoroaster. Population, 10 millions. Government, absolute Despotism ; frequently rigorous and tyrannical.—The King is regarded as master of the lives and property of his subjects.

TARTARY.

Mahometans, Pagans, and worshippers of the Grand Lama.—[See *Shamans*.] Population, 6,000,000. Government—Controlled by Independent Chiefs.

CHINA.

Pagans of various sects, but chiefly worshippers of Foe.—There are some Catholics, Greeks, and Jews among them, rather by connivance than legal toleration. The Russians have a church at Pekin, and the Jews a Synagogue at Kai-song-fou. The Catholics notwithstanding the persecution they have met with, boast of 60,000 converts still in Pekin. Population, 250,000,000. Government, Patriarchal and Despotic.

JAPAN.

Pagans, particularly Sintoos, Budsoes, and a kind of moral Philosophers. [See *Japanese*.]

The celebrated Francis Xavier, and other Jesuits, commenced a mission here in 1549, and were followed by the Franciscans. Their success at first was rapid and extraordinary ; but their imprudence (as is asserted) brought on a persecution

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TURKEY, Arabia, Persia, Tartary.

No Mission has yet been attempted to these countries, but the way is preparing by printing the Scriptures in almost all the various languages of the East. A Mission was attempted by the late Mr. Bloomfield at the Isle of Malta, with a view to introduce the Gospel into the Greek Isles, and eventually into Turkey; but the pestilence which raged there, and the death of that Missionary, have hitherto retarded the object. It is not, however, forgotten. Dr. Naudi has been attempting to excite attention to it among the Christians residing on the borders of the Mediterranean; and mentions it as a promising circumstance, that there have been of late many conversions of Jews residing in those parts. A late decree in Persia has permitted the public reading of the Scriptures.

CHINA.

The Jesuits undertook a mission to this country in the 16th century, on the plan of blending the Catholic Religion with that of Foe and the Philosophy of Confucius; this however was disapproved by Pope Innocent X, and he enjoined a renunciation of their Idolatries. In 1788 it was reported that the Catholics had, in the course of 30 years, made 27,000 converts in the province of Sushchuen, and 30,000 in Nankin; but a storm of persecution gathered soon after this, and the name of Christianity became peculiarly obnoxious in China. A Chinese Edict has lately been issued against the introduction of Missionaries and their books into this country, yet Mr. Morrison has been long employed at Canton and Macao, in translating the Scriptures and instructing the natives, and has lately been joined by Mr. Milne; and though they may not penetrate directly into the interior of China, there is no doubt but they will send in the Scriptures by means of the natives, whose curiosity seems much excited.—(1823.) This has been done: there are now five Missionary stations, 9 Missionaries; connected with which are 13 schools.—The Gospel is occasionally preached in Chinese and Malay. Upwards of 150,000 Christian publications have been printed, besides the Holy Scriptures, a Chinese translation of which is now completed.

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which lasted 40 years, and ended in their utter extermination. Population, 25,000,000. Government, Absolute Monarchy.

THIBET, or Tibet.

The worship of the *Grand Lama* is the established religion (see Thibetians) mixed with various shades of Paganism. Population, 2,000,000. Subject to China.

INDIA beyond the Ganges, including the Birman Empire, Malaya, Siam, &c.

The Birman and Siamese *Hindoos*, are disciples, not of Brahma, but of Boodu; but the Malays are chiefly Mahometans. Some Dutch and Portuguese settlements exist in different parts of this extensive country. The Catholics boast of 300,000 converts in Tonquin, and 160,000 in Cochin-china. Population 20,000,000. Government, chiefly despotic.

HINDOOSTAN.

The native Inhabitants are *Hindoos*, (followers of Bramha) Mahometans and Persees; among whom, about 14 millions are reckoned to be British Subjects. The Afghans are supposed to be the descendants of the ten tribes of the Jews carried into captivity, to whom a mission is projected from this country. Under the Article 'Syrian Christians' in the Dictionary, it is mentioned that there is a considerable body of professing Christians in the interior of the Country. I would add, from the report of Dr. Kerr, the Christians of St. Thomas are stated at 70 or 80,000; the Syrian Catholics at 90,000, and the Roman Catholics (strictly so) at 35,000. For the use of the Syrian Christians, a Malayan version of the New Testament has been lately printed at Bombay.

For the Religion of the natives see *Hindoos* and *Yogeeys*. The forms of government are various, but chiefly monarchical. Population 100,000,000.

Present State of Religion, &c.

INDIA.

The Baptist Society had a Mission in Rangoon, the capital of the Birman Empire ; but this is suspended for the present, and the town has lately been, in great part, destroyed by fire.

HINDOOSTAN.

Almost all the existing Missionary Societies have made attempts to convert the Hindoos. The "Society for promoting Christian Knowledge" has Missionaries at Trinchinopally, Tanjore, Madras, and Cuddalore. The Danes while they had possessions in the East Indies, were active in this good work. The Baptists have been particularly successful ; besides the settlement at Serampore, they have Missionaries at Cutwa, Goamalty, Dinagepore, Saddomahl, &c. in Bengal, and in other parts of India. Calcutta itself is not the seat of Infidelity as formerly ; but contains many hundred serious Christians in all the ranks of Society.

The Missionary Society (of London) has Missionaries in Vizigapatam, Madras, Ganjam, Bellary, Chinsurah, Oodagerry, &c. The Society for Missions to Africa and the East have also 2 or 3 Missionaries, with Native Readers and Catechists ; and there are perhaps, among all the Societies, nearly 100 persons engaged in the instruction of 100 millions of Inhabitants !

The United Brethren had a Mission in the neighbourhood of Tranquebar, and attempted one in the Nicobar Islands, but both have failed.

An Auxiliary Bible Society has been formed at Calcutta to co-operate with the Society in London, and with the Baptist Missionaries, in translating and printing the Scriptures in every considerable language of the East ; and great progress has been already made in this important work.

Religious Denominations, &c.

ASIATIC ISLES, Ceylon, Celebes, Borneo, Java, &c.

Pagans and Mahometans, with an intermixture of European settlers of various Nations. The Inhabitants of Amboyna, a Dutch Settlement, were in 1796 more than 45,000, among whom were nearly 16,000 Protestants, and about 25 Christian Chapels. The native religion of *Ceylon* is the same as that of the Birmans ; besides which, it is said to contain 100,000 Protestants, a great number of Papists, and in the whole about a million and a half of inhabitants. Population 20,000,000. Government chiefly despotic.

AUSTRALASIA.

Under this term are comprehended the vast and innumerable Islands of the South Sea.

NEW HOLLAND.

Geographers are not yet agreed whether to call this a continent or an Island, or several adjacent Islands ; the whole length being 1960 miles, and its breadth 1680, which is nearly two thirds the size of Europe, besides the surrounding Islands. The original inhabitants are savages of 2 or 3 races, and in the lowest state of barbarism. In 1770, Captain Cook took possession of the eastern Coast in the name of his Britannic Majesty, and called it New South Wales, and here a Colony has been settled, at Sidney Cove, chiefly formed of Convicts from Great Britain. Dr. Carey estimated the population at twelve millions ; but I can find no authority to justify such a calculation ; the coast is thinly peopled, and great part of the interior perhaps uninhabited. Van Dieman's land, formerly supposed a part of New Holland, is found to be a separate Island. On mature consideration I cannot rate the whole population at more than 4,000,000.

NEW ZEALAND, New Guinea, New Britain and Ireland, &c.

New Zealand is the most considerable Island in this neighbourhood, being about 600 miles in length, and 150 broad. The others are inferior Islands, differing greatly in population, but the whole probably not exceeding 1,000,000.

POLYNESIA, Pelew Isles, Ladrões, Carolines, Sandwich Isles, Marquesas, Society Isles, &c.

After all that Navigators have said, I dare not reckon the inhabitants of these Islands at more than the preceding. Pinkerton remarks that Navigators have overrated them at least ten to one.

Present State of Religion, &c.

ASIATIC ISLES.

The Missionary Society has 3 Missionaries at Batavia, the capital of the Isle of Java, under protection of the British government, one of whom is invited to Amboyna, the chief of the Molucca Isles. Here many Chinese reside, and others trade, by whom it is expected Christianity may be carried into the heart of China. The same Society has 2 or 3 Missionaries in *Ceylon*, and the Baptists one. The Methodists have also very recently commenced a Mission in this Island, and all have been favourably received. A Bible Society was formed at Columbo in this Island, 1812.

AUSTRALASIA.

NEW SOUTH WALES.

At Sidney Cove in 1809, the population amounted to between 8 and 9000, and has been gradually increasing. The gospel is preached by Mr. Marsden, Chaplain to the Colony and Schools, opened under his patronage. Several of the Missionaries sent to the South seas have occasionally resided and preached here; Schools have been opened both for the Europeans and Natives, and one of them has met with very encouraging success in his attempts to teach the latter, who prove far more docile than was expected.

NEW ZEALAND.

An Island (600 miles in length by 150) has been lately made a Missionary Station, by the Church Society for Missions to Africa and the East.

OTAHEITE.

This is the only one of these Islands on which a permanent Mission has been established, after the perseverance of more than 20 years. The king himself has made a profession of

Religious Denominations, &c.

Marquesas, Society Islands, &c.

This is proved to be the case with Capt. Cook : and it is not likely that either Forster or La Perouse were more accurate. Otaheite had been rated at 160,000, the Missionaries found it to contain little more than 16,000. On the other hand, Mr. Pinkerton, who makes this remark, has been quite as much mistaken in under-rating the population of some other places, particularly the Cape. I take the population collectively at 1,000,000.

AFRICA.

States of Barbary.

Mahometans, with a considerable number of Jews ; but few Christians, excepting what are in a state of slavery. Population 3,000,000. Government, despotic.

North Western Coast.

This district comprehends a great number of independent tribes or nations, as the Monselmines, Mongearts,* Foulahs, Jaloofs, Feloops, Mandangos, and many others, as far interior as the Great Desert. Most of these are *Pagans*, except the Foulahs, who are *Mahometans*, as are also the wandering inhabitants of the Desert. The Foulahs are a very powerful nation, and make war on their neighbours to procure slaves for the Europeans. Population 4,000,000.

Nigritia, or Negroland, and the coast of Guinea,

Runs far across the continent on the North side of the great chain of mountains, and furnishes, as well as Guinea, a considerable portion of victims for the slave trade. Some of these parts are very populous, as they must be to furnish, as it is said they did, 100,000 slaves annually to the West Indies. The king of Benin, who possesses but a small part of this territory, is said to be able to raise an army of 100,000. Widah is also very populous, and Haussa has been said (falsely no doubt) to be more populous than London. The French have agreed to give up the slave trade north of Cape Formosa. Population six millions.

* A Jew is not suffered to enter this Country under pain of being burnt alive.

Present State of Religion, &c.

Christianity, though not a very honourable one ; schools have been established to instruct the natives, particularly their children. A Christian Church has been formed among the natives of Otaheite, and civilization may be expected to advance rapidly. Missionaries are solicited for some of the other Islands.

AFRICA.

Barbary.

Christianity can be expected to make no progress in these states while the system of Piracy is tolerated, and every Christian made a slave : but it is hoped the restoration of peace in Europe, will lead to the suppression of this system of cruelty and violence.

Western Coast.

Towards the end of the last century a Company of Benevolent persons, in this country, formed a settlement with a view to the civilization of Africa and the extermination of the Slave Trade ; but the settlement was destroyed by some French ships, and afterwards given up to our government. Mr. Nylander is chaplain of the Colony ; and in 1811 the Wesleyan Methodists sent out Missionaries thither.

The Church Society for Missions to Africa and the East have stations at Bashia and Canofee (both on the Rio Pongos) where they have erected Churches and founded Schools.

Religious Denominations, &c.

South Western Coast.

This includes the Kingdoms of Loango, Congo, Angola, and the extensive country of the Jagas, and many other tribes as far south as the Damaras. The Portuguese sent Catholic missions to some of these countries as early as the 15th century; and some converts have been made to *their* Christianity, but in general this part of Africa is involved in Paganism. See *Negroes*. Population, three millions.

Damara, Namaquas, and Corannas.

The Damaras are divided into five tribes; those who reside near the Coast are very poor, and many become servants to the Namaquas: farther inland some become rich in cattle (the only riches of those countries) and upon the death of such, the horns and bones of the animals they have consumed are laid upon their graves as trophies. They are naturally mild, and treat their prisoners with humanity. The Namaquas are known to have 10 tribes, and the Corannas 15. [Campbell.] Population one million.

COLONY of the Cape.

Calvinists, and chiefly Dutchmen: the Settlement having been people from Holland; but general toleration prevails under certain restrictions. The population in 1810 was ascertained to exceed 81,000, of whom 50,000 were Hottentots or slaves.

Boshesmen's Country, and Caffraria.

The Boshesmen, or Bushmen, are a wild nation with no settled abode, who traverse the country to the extent of 8 or 9 degrees of longitude, and plunder whenever they can find opportunity. The term Caffraria, or the land of Infidels, was probably given to this country by the Arabs, and it is certain they are in the rudest state of Heathenism; but their country is far more populous than that of the Bushmen, or the Corannas. These nations, with the inhabitants of the Cape, may form a population of one million. Governed by chiefs.

Present State of Religion, &c.

South West Coast.

In the 15th century some Portuguese Missionaries persuaded the King of Congo and his subjects to receive the Roman Catholic Religion; and they were followed by some others; but they soon revolted again to Paganism, and have not yet been visited by Protestant Missionaries.

DAMARA, &c.

The Missionary Society (of London) have two Settlements in the Namaqua Country, Pella and Mr. Schmelin's station on the Orange River; also one among the Corannas, called Orlam Kraal, and more recently Bethesda.

CAPE.

The United Brethren have long had two flourishing Settlements in this colony—one at Groene (formerly Bavian's) Kloof—the other at Genadendal (Gnadenhall) or Grace Vale.

The Missionary Society (of London) have several settlements in these parts—viz. at Stellenbosh (between the Moravian Stations)—at Tulbach or Rodesand, where Mr. Vos resides—at Zurbrak near Zwellendam—at Hooge Kraal in George Drosdy: and, towards the east end of the Colony, at Bethelsdorp near Algoa Bay, which was founded by Dr. Vanderkemp: but as this last has been found an inconvenient situation for a Mission, a new Settlement has been formed farther East (on a spot pointed out by the Governor) and called Theopolis, which may at present be considered as the principal Missionary station of this Society in South Africa. An Auxiliary Missionary Society exists here, and another in Graaf Reynet, which approaches the limit of the Colony towards Caffraria. Here resides Mr. Kicherer, the minister, and the 3 converted Hottentots, who visited England in 1803, 4; a great revival of religion has recently taken place in all these stations: and several African Preachers (one a Hottentot) have been appointed as Itinerants to assist the European Missionaries.

Religious Denominations, &c.

Griquas, Bootchuanas, and other neighbouring Nations.

These are numerous and powerful, the city Latakoo alone has about 8000 inhabitants : and the capital of Makquanas is 3 times as large. They are all *Pagans*. [Campbell.] Population one million.

EASTERN Coast.

Tambookies, Mambookies, and the inhabitants of the coast, as far as Delagoa Bay, are Pagans and Mahometans, mixed with some Portuguese Christians, who of course are Catholics. Population one million.

INTERIOR Coast.

As not more than half this quarter of the Globe has been hitherto explored by Europeans, and even that very imperfectly, it is but reasonable to assign a considerable population to this great extent of unknown Country, which is wholly *Pagan*. Population four millions.

ABYSSINIA.

Christians of the Abyssinian Church (which see.) They practice circumcision, and some other Jewish rites ; but were converted to Christianity between the 4th and 6th centuries, and still retain the name of Christians. Population three millions. Government, monarchical.

NUBIA.

A miserable country, and in some parts thinly peopled, chiefly with Mahometans. Senaar, however, one of its cities, is said to contain 100,000 persons, and Dongola about half as many. Population one and a half million. Governed by chiefs.

EGYPT.

Mahometans, Jews and Copts. This country is known to be very populous. Cairo alone is reckoned to contain 300,000 inhabitants. Population three millions. Government is invested in the hands of 24 Beys.

MADAGASCAR, and other Isles on the Eastern Coast.

Pagans, with some European strangers of different Nations. The inhabitants, which are very numerous, bear the character of intelligence and hospitality. Population four and a half millions.

Present State of Religion, &c.

GRIQUAS.

The same Society have a Mission at Claarwater, now called Griqua Town, where King Gika and his people profess great respect for Dr. Vanderkemp, who resided some time among them.

The King of Latakoo, on a visit from Mr. Campbell, expressed his willingness to receive Missionaries, and promised to be a father to them. A Mission is therefore immediately designed to Latakoo, and to Malapeetze, and Makoon's Kraal—Stations farther to the East, where the inhabitants have expressed the same willingness to receive instruction.

ABYSSINIA.

In the latter part of the last century the United Brethren sent Missionaries into Egypt, with a hope of their penetrating into this country, which proved impracticable, and the door seems shut against the Gospel, as much as in any pagan nation whatever.

EGYPT.

The Gospel was introduced into Egypt before the close of the first century, but expelled again by Mahometanism during the 7th and 8th. There is, however, a considerable number of Copts in the Country, who retain the name, and many of the forms of Christianity.

MADAGASCAR.

Dr. Vanderkemp had long intended a Mission to this Island, and was about entering upon it at the time of his death. Mr. Milne has since visited it to make inquiries, and it will no doubt become a Missionary station of great importance. The London Missionary Society has sent missionaries to this Island.

Religious Denominations, &c.

ISLANDS on the Western Coast.

Partly Pagans, and partly Catholics or Protestants, according to the European powers to whom they belong. Population one million.

NORTH AMERICA.

WESTERN COAST, and Indian Tribes in the North.

The inhabitants are *Pagans* of various Indian tribes, thinly scattered over the continent, and much diminished by disease and War ; yet it must be considered there are many tribes and countries yet unknown—I therefore take them at half a million.

SPANISH Dominions, including *Mexico*.

These nations being, by the power of Spain, and the arts of the Jesuits, reduced under Spanish Dominion, of course profess the *Catholic* Religion, and are in great measure civilized. The inhabitants in 1803 were estimated at six millions and a half, and supposing they were exaggerated, as some think, I cannot conceive they ought now (after ten years increase) to be taken at less than seven millions.

UNITED STATES.

Christians of all denominations, Infidels and Jews, with equal rights and complete liberty of conscience. The proportion may be judged of by the following estimates of the number of congregations of the different sects.

In Massachusetts, Congregationalists, 366, Baptists, 91, Episcopalians 14, Friends 32, Presbyterians 6, Universalists 11, Catholics, Unitarians and Methodists each 1.—total 517.

In Philadelphia only, Friends 5, Presbyterian 6, Episcopalians 3, Lutherans 3, Catholics 4 ; German Calvinists, Moravians, Baptists, Universalists, Methodists, and Jews, 1 each—total 27.

In New-York the Presbyterians are most numerous, and the Baptists in Kentucky. The Catholics, who are not numerous, reside chiefly in Maryland.

Present State of Religion, &c.

NORTH AMERICA.

SPANISH DOMINIONS.

The Spaniards consider these nations as converts to Christianity ; but it is, unhappily, to their own religious bigotry and superstition. There are said to be, however, in New Mexico, thirty villages of christian Indians, who live in society and industry, professing the catholic faith.

UNITED STATES.

Though there is no Ecclesiastical Establishment in the United States, it does not follow that there is no religion ; indeed in most of the states every man is required to contribute to the support of public worship (where it is instituted) though he may choose the denomination he will support. Missionary societies have been established at New York, Boston, and most of the capital towns ; and bible societies to a very considerable number. In many parts great revivals of religion have taken place, and it is hoped that true religion is, in general, on the increase rather than otherwise.

The United Brethren have long had Missionaries among the Indians in the back settlements of Philadelphia, North Carolina, Georgia, and among the Cherokees on the borders of Tennessee ; and in 1803 the American General-Assembly sent a mission to the same neighbourhood ; but some of these, if not all, have been interrupted, and perhaps broken up, by the events of the late war. (1823)—The American National Bible Society has 360 Auxiliaries ; the annual income of this institution is about thirty thousand dollars. The Religious *Congregations* in the U. States have been estimated as follows, viz. Presbyterians 1250, Congregationalists 1250, Baptists 2000, Quakers or Friends 545, Episcopalians about 300, Dutch Reformed church 150, Associate Reformed Presbyterians 100, German Calvinists, 100, Moravians 50. The Methodists are very numerous—there are also many German Lutherans, Universalists, &c. Population in 1823 about ten millions.

Religious Denominations, &c.

BRITISH Dominions in America.

Protestants and *Catholics*, (the latter, strange as it may seem) being the established Religion in Canada, while the establishment in New Brunswick, Newfoundland, &c. is that of the Church of England. Population, half a million.

The Coasts of *Labrador* and *West Greenland* are too thinly peopled to admit a distinct enumeration in this brief Sketch.

SOUTH AMERICA.

CARACCAS.

The inhabitants of this province, at the time of the French invading Spain, declared themselves independent; and are not willing to resign their independence, though the ancient family is restored—They are *Catholics*. Population, one million and a half. Government, Republican.

NEW-GRANADA.

Catholics. Population, one million and a half. Government, Republican.

PERU.

Catholics. Population, two millions. Government, Spanish Monarchy.

CHILI.

Catholics and *Pagans*. Population, one million and a half. Government, Republican.

PARAGUAY, or Buenos Ayres.

Catholics. This province has also claimed independence, and maintained a civil war with the Caraccas. Population, two millions. Government, Republican.

BRAZIL.

Catholics.—On the conquest of Portugal by the French, the Royal Family removed and still resides in this Settlement, which has thereby the honour to be the seat of Royalty. Population, two millions. Government, claimed by Portugal.

NATIVES in the Interior.

Pagans. The population but little known, but may be moderately estimated at three millions.

GUIANA.

What was called French and Dutch Guiana has been conquered by the British, and the Establishment is Protestant; but the population is inconsiderable.

Present State of Religion, &c.

BRITISH DOMINIONS.

There are several Missionary stations also in the Back Settlements of Canada, &c. supported by various American Societies, by some in England, and by the United Brethren.—The Society for propagating the Gospel in Foreign Parts employs Chaplains in many towns of Canada, New-Brunswick, and Newfoundland, but few of them preach to the *heathen*. The Methodists have also a number of Missionaries in the same parts, and some considerable congregations.

The United Brethren have long established settlements in *West Greenland*, and on the coast of *Labrador*, which have given an evangelical *tint* (so to speak) to those inhospitable regions.

SOUTH AMERICA.

GUIANA.

The United Brethren, who penetrate all the most desolate parts of the earth, have here several settlements : viz. at Paramaribo, Bombay, Somelsdyk, and Hope on the Corentyn. The Missionary Society of London have also Missionaries at Demarara, Mahaica, and Esequibo, and the Gospel has been attended with such success and advantages among the slaves, that some of the planters have encouraged it.

Religious Denominations, &c.

WEST INDIES.

BAHAMA ISLES.

Numerous and fertile, and subject to England ; but few inhabited, and the population very inconsiderable- Government, Monarchical.

CUBA.

Spanish *Catholics*, all the natives being extirpated, and the island cultivated by negroes. The capital, Havanna, was reckoned to contain 30,000 inhabitants many years since. Population, half a million. Government, Monarchical.

JAMAICA.

Church of England, and Pagans, with a legal Toleration, often impeded by the high-church zeal of the Colonial Assembly, which is discouraged by the Government at home. Population, half a million. Subject to the English.

HAYTI,

Or St. Domingo, was formerly divided between the French and Spaniards, afterwards possessed by the French only ; but is now an independent Island, exhibiting the singular phenomenon of an empire of blacks and people of colour, regularly organized under a black Emperor. Population, half a million. Government, Elective.

PORTO RICO.

Spanish *Catholics*. Population, 250,000.

VIRGIN ISLES.

Protestants. A group of small islands formerly occupied by the Danes, but in the late war captured by the English. The principal are St. Thomas and St. John : but the population will not bear a distinct enumeration.

LEEWARD ISLES.

These Isles being divided between the English, Dutch, and French, were partly protestant and partly catholic—but of late have been all under the British flag : Guadaloupe and Dominique (two of the most populous) are to be restored to France. Population, 250,000.

WINDWARD ISLES.

Of these Barbadoes, which is an English and a *protestant* settlement, is far the most populous. Under this groupe I also include Trinidad, the farthest of these Islands towards South America. Population, half a million.

Present State of Religion, &c.

WEST INDIES.

BAHAMA.

The Methodists have a promising interest here, and have built a Chapel which is well attended, both by the white and black inhabitants. The Moravians have 4 Missionaries here.

JAMAICA.

Kingston contains about 50,000 inhabitants, with only one small Church! But the Methodists have a considerable interest here, and the United Brethren two small settlements upon the Island.

VIRGIN ISLES.

The United Brethren have several settlements in these isles which were commenced under the Danish Government and are still continued. The Methodists also have several little societies at Tortola, and other of the Islands.

LEEWARD ISLES.

The Methodists have missionary stations in most of these Islands, particularly at Eustasius, Antigua, and Dominique, where they are rapidly on the increase. The United Brethren have also an established and growing interest at Antigua.

WINDWARD ISLES.

The most considerable of these is *Barbadoes*, which has a population of more than 120,000, but ill provided for religious instruction. The Methodists and United Brethren have, however, each a small Society upon the island. The Missionary Society, and the Methodists, have each attempted to introduce the gospel at Trinidad, and at Tobago, but with no remarkable success.

The first part of this history contains a general description of the islands, and of the manner in which they were discovered, and of the manner in which they were first settled.

RELIGION

The religion of the natives was a mixture of idolatry and superstition. They believed in the existence of many gods, and in the power of magic.

Aristotle contains a description of the religion of the natives, with only one small exception. He says that the natives believed in the existence of many gods, and in the power of magic.

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AND
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Robbins, Thomas / Robbins, Thomas / Ward, William

All religions and religious ceremonies in two parts

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